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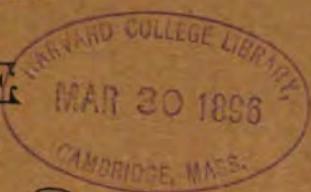
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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XIV.

APRIL, 1896.

No. I.

EASTER CAROL.

JULIA C. R. BELL.

WAKE and sing! wake and sing!
When the day is entering
Thro' the open gates of dawn,
And the dreary dark is gone!
Hail, ye waves of living light
Rolling off the clouds of night!
Easter morning brightly breaks,
Earth in dewy splendor wakes.

Thankful sing! thankful sing!
Choicest blossoms of the spring
Weave in crowns and garlands rare,—
Let their incense fill the air.
Eighteen hundred years ago,
(For the Bible tells us so)—
Angels rolled the rock away
From the tomb where Jesus lay.

Hopeful sing! hopeful sing!
Warbling birds are on the wing!
Life and beauty everywhere,
Hymns of praise and thoughts of prayer.

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Jesus who was crucified,
And for sinners bled and died,
Holds the keys of death's dark door,
And will enter nevermore.

He is risen! He is risen!
Christ our King is free from prison!
Over all the world He reigns
Leading tyrant sin in chains.
Humbled once, exalted now,
Every knee to Him shall bow,
Every heart His voice obey,—
Welcome! blessed Easter Day!

CHRISTIAN SCIENCE, A PRACTICAL RELIGION.

(Continued.)

C. W. CHADWICK.

DID we but realize that all the knowledge of the world's schools will never enable us to judge between Good and evil, between right and wrong, and so "overcome evil with good," did we but understand that the supposed "wisdom of this world is foolishness with God," how gladly would we become childlike, and say with the Apostle: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3 : 8.) If worldly knowledge is essential to health, happiness, and success, why does Jesus say: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you"? (Matt. 6 : 33.) We must abandon the belief that Jesus' teachings are not practical, for it is this very belief that keeps us in seeming bondage to sin, disease and death. Jesus came that we might be blessed with understanding. It is no evidence of divine Intelligence for a man to profess belief in Jesus Christ,—"the devils believe and tremble," says the Apostle,—but for him to prove by healing sickness and sin that Jesus Christ is a present Saviour from all error and evil, is an indication of Intelligence which outshines the brightest intellects of the world. Which ought

to seem the most natural, the most useful, the most practical, a supposition knowledge of evil which insists that man is sick and sinful, or a real knowledge of the living God, which understands that man is spiritual and therefore free from sickness and sin? We have our choice of the two; the one is blind belief, the other is spiritual understanding, the one a so-called knowledge of matter, the other a real knowledge of God, the one Mind.

Christian Science has come to reiterate the teaching of Jesus the Christ through spiritual understanding, not to teach us any new doctrine, but rather to show us how to *unlearn* what we have absorbed from the tree of human knowledge. Jesus said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven." (Matt. 18 : 3.) This ought to prove to us beyond all doubt that the problem of salvation is one of elimination, an emptying-out of false theories, opinions, beliefs, traditions, etc., which are foreign to the child thought. And right here is an important point for us to understand. It is this. What is termed the human intellect cannot absorb spiritual understanding. It cannot grasp the Life "hid with Christ." We cannot therefore cling to our beliefs and theories concerning the supreme Being and expect to add to these the true idea or understanding of God. The presence of either precludes the presence of the other, for light and darkness never mingle. Therefore the desire on our part to possess understanding must be the willingness to drop all false beliefs, be they in appearance good, bad, or indifferent, to turn from the tree of knowledge of good and evil, to the Tree of Life to be taught anew of God. As we have already stated, this means to unlearn all that is untrue in human consciousness when Christian Science comes to us. This may seem impracticable to "the carnal mind" or "natural man," but since he receives the Truth only by adoption being himself enmity against God, we do not look to this man for any understanding of what is practical. This man of the senses says: "Learn everything you can about evil and you will be intelligent and wise." Christian Science says: "Give up your belief in the reality of evil and so learn that God, Good, is the only Intelligence and this understanding

will destroy belief in sin, sickness, and death, all the works of the flesh enumerated by the Apostle. It goes a step farther and shows us how, through denial, to cease thinking evil. Could anything be more practical? This is what the Way-shower did; he pointed out the way and then by demonstrating what he preached, he proved the practicability of Truth for all time to come, and said: "Follow me." Christian Science repeats this command, and it means this: "To watch our thinking." Looking away from matter into Mind, we shall find the remedy for every discord of earth. Looking into matter, we ignore Mind and pay the inevitable penalty for serving evil. It is purity of thinking alone that will enable us to overcome evil. "The minding of the Spirit is life and peace," says the Apostle. (Rom. 8 : 6, Marg. Ref.)

Error argues that there would be nothing accomplished in the world if people were to concentrate thought upon the spiritual and reject the material, but how empty this argument sounds to the Christian Scientist who has discovered that Jesus the Christ taught and demonstrated a Science, the Science of Life, the Science of God, the All-in-All of Being, who has learned that Life is a Principle to be lived and not theorized about. If our thought models are anything short of perfection, what must be the outcome? Surely anything but Heaven or Harmony. Perfection is only another term for Heaven and it always has existed, yea, it is Life itself. Our problem is not to realize perfection from imperfection, but to become conscious of spiritual existence in which is no imperfection. Since Heaven or perfection is the ultimatum of our Being, is it not rational to suppose that we have to work with undivided thought and affection to attain it? Must we not sacrifice every human belief in order to reach it? Jesus did and surely he mapped out the shortest and only way. Christian Science says: "Follow the Master," for with the understanding of Life which he revealed, we shall learn of God.

If evil is included in a supposed knowledge of matter, why should the Christian doubt the unreality of matter? And yet, the moment we touch upon this subject, mortal mind is sorely troubled and bids us prophesy smoother

things unto it, lest it be awakened from its dream of life, in matter. But Science will not allow the dream to continue. Its sentence of condemnation has already been pronounced upon it, and as humble followers of Truth, it becomes our sacred duty to demonstrate to the whole world that the teachings of Christian Science concerning matter are practical above all things else. This will be done only as we are willing to manifest the Christ character in our daily living, by thinking and acting according to an understood Principle.

Our preconceptions of Truth, be they what they may, will not help us to gain an understanding of Christian Science, but rather the reverse. A recent experience will serve to illustrate this point. A certain one remarked to us: "I repeat over and over again the Scientific Statement of Being, but I can't understand it." We replied: "Do you accept this statement as God's word or simply as Mrs. Eddy's opinion?" The answer was: "I accept it as Mrs. Eddy's statement." We replied: "Then you have not accepted Christian Science as the revealed Truth, but almost unconsciously are clinging to the belief that you really had an understanding of Truth before Science and Health with Key to the Scriptures was given to the world, and this is the very thought that admits a failure to understand the Scientific Statement of Being. This thought can only see Mrs. Eddy as a good woman personally, rather than in her true light as the inspired author of Science and Health, consequently you fail to discern the new idea, not having made room for it to come in."

This is an error which many professing to believe in Christian Science seem loath to admit, and we shall certainly see nothing beyond profession until the past is cut off and belief gives way to understanding. It may be wise for us all to examine self on this very point to see whether we understand Science and Health to be an inspired work, or simply a human mind production for us to pick to pieces and revise at leisure. If accepting it blindly, by trying to make it harmonize with any of our old misconceptions, we shall fail to make it practical, either for ourselves or for others, and shall deserve the censure of our Master, when he says: "This people draweth nigh unto me with

their mouth and honoreth me with their lips, but their heart is far from me." (Matt. 15 : 8.)

It is practice and not profession that is going to reform the world, and the only practice is the exercise of understanding. "If ye love me, keep my commandments." (John 14 : 15.) Profession without understanding is but so much driftwood upon the restless sea of mortal thought. The higher the profession, the greater is the need of understanding. Then should we not cease to profess and learn to understand? "Wisdom is the principle thing; therefore get wisdom; and with all thy getting, get understanding," said Solomon. (Prov. 4 : 7.) The Scriptures from beginning to end place this injunction upon us, and never before in the history of the world has there been a greater need of obeying this injunction than there is to-day. Our text-book tells us that it is of the utmost importance, tells us that our need is to understand that the Universe including man is spiritual and immortal, instead of material and mortal, and to reduce to daily practice the Principle of this perfection. The Master did this, and in urging us to do the same, he comforts us with the assurance that the yoke is easy and the burden light.

Speed the advent of practical Christian Science, the day of understanding, when we can say with the heart: "Thanks be unto God for His unspeakable gift." (2 Cor. 9 : 15.)

Appearances are deceptive. Let no one think that because the Publisher's Department of the *Journal* is growing larger by the increased number of cards, church notices, etc., the reading matter is becoming less. The fact is there is as much reading matter each month as there would be if there were no cards and church notices. The editors will endeavor to see to it that their department is not unduly entrenched upon.

Have received my Church Manual. It is good, and all members of the Mother Church should supply themselves with a copy of it. It is a spiritual guide. It fills a long felt need, and I could realize more of my need of it after I read it than before. It brings us "with one accord in one place."
—B. S., Junction City, Kan.

THE HOPE OF THE RACE.

MARGARET E. EASTON.

TWENTY years ago there was widespread inquiry and anxiety, both in and out of the churches, as to the future of Christianity. Men's hearts were failing them because of the seeming inadequacy of Christian creeds and doctrines to meet the needs of mankind. Where was rest to be found? In what church was peace, in what creed was comfort, "the Comforter"? Earnest men and women, looking fairly in the face the tumultuous questions asked on every side, were forced, either to hold through blind faith to the old theological positions, or to become agnostics, infidels, to bear any name that held out the slightest hope of helping them to be true to some high ideal, rather than compromise their integrity by shambling along, assenting in word to creeds they had realized to be utterly useless for the inculcation of a high and practical Christianity. In France and Germany scholars of the profoundest research were studying the Scriptures with eager diligence, hoping to pierce the general gloom and mystery, and present some honest, consistent answers to the burning questions asked on every hand in every civilized land. In England, a noble army of investigators questioned every creed and assailed every dogma. Truly, the veil of the temple of human opinions and theories was rent in twain. Matthew Arnold, searching anxiously for some unit of statement regarding God, finally gave us this as the definition upon which he hoped men might generally agree: "God," he said, "Was the stream of tendency that makes toward righteousness."

This cold and vague utterance was a gleam of light thrown across the dark and sullen waves of unbelief, for it carried with it a hope that enough people would see its truth to present to unbelievers in God an honest minority at least, who clung to their faith in a supreme Intelligence. There came to us, too, from England, the loving earnestness of Maurice, who tried to bring "fire from Heaven" by his untiring labors, especially for those who were beating

their wings against the Church of England cage, longing for greater freedom of flight, many of whom were calmed temporarily by his measurably successful endeavor to prove that "the Church" was as broad as humanity's needs! And so the battle waged about these two vital questions, "Is there a God?" and "Is Jesus the exponent of absolute and eternal Truth?"

Men willingly made large concessions of precious truths that they might preserve intact these fundamental and essential facts. For my own part, so terrible did the strain become that I felt obliged to restrict myself in reading the Bible to a few parts, where I was unlikely to come upon something that would open up the disputed doctrinal questions, lest all hope and faith should go from me and I should sink into the dark night of atheism. It would not have surprised me if some sudden and awful destruction should have come upon us when men were asking such questions as these:—

"What did Jesus mean by telling us to take no thought for the morrow?" "How can we reconcile that with our every-day experiences in life?" "If miracles were possible then, why not now?" "How can I prove for myself that miracles were performed by him and his disciples?" "What does Jesus mean by his 'bird' theory, and why his 'lily' illustration?" "Does God care for us as for sparrows?" "Does he clothe us?" Floods of inquiries were constantly pouring forth, and where was the answer?

"It came upon the midnight clear," but so gently that it was long before its sweet, low tone was heard, telling us what Jesus, the founder of Christianity meant by his wonderful teachings and demonstrations—"God is Mind" said the Voice. "Then if God be All, then All is Mind!" With this grand statement let us join the one next in importance, namely, that Jesus demonstrated on this great and All-comprehensive Truth, his perfect life as an example which we were all to follow exactly. Are not these unutterably precious revelations to you and to me, dear friends of twenty years ago? Are you hearing the Voice? Are you conscious of its tenderness, as it teaches us as no one has ever taught since Jesus founded Christianity? The circle (symbol of perfection) of Christianity is completed.

Jesus, the founder, began the work and Christian Science, as given to us by the Rev. Mary Baker Eddy, completes it, the perfect whole being the first and second appearing of the Christ-Truth. Jesus laid its foundation in self-abnegation, purity and miracle. Christian Science completes it by a *practical* self-abnegation, purity and miracle undreamed of in the centuries since Jesus walked and taught in Galilee. But the struggling, aspiring, and patient centuries were needed for the slow and steady assimilation of Jesus' teachings, bringing us at length, to the hour foretold by him in John 16 : 12, 13: "I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the spirit of Truth is come, he will guide you into all truth."

Jesus as the founder of Christianity took the unassailable position of a man without one earthly advantage. No man in all time can point to Jesus and say, "It was easy for Jesus to be a Christian, because he was rich, while I have to work hard for my living"; or, "Jesus did it easily because he knew so much." He silenced all these objections by presenting himself as an individual unit unsupported by either wealth, social position, or education of the schools. It was imperative that the foundation of our faith should be laid in a broad, simple, grand humanity, possible to every man. And it is equally imperative that we should be taught, through Christian Science, the great and important lesson of God's affluence. Many scripture passages would be meaningless but for the light thrown upon them on this point by the present unfolding of God's relations to man as his source of supply. Jesus was not poor. He could demonstrate food for five thousand persons at one time, and for seven thousand at another. He understood how to demonstrate everything that was necessary, and that was at the same time, *good*. But he saw during and after his third temptation that the work must be begun upon a basis of great simplicity of life leaving the "bird" and "lily" theory to bear its fruit in due season. This is the order of growth, and it will be repeated in every individual experience until all have grown to the full stature of perfect Christianity.

Jesus, by his teaching, his perfect life, and by his demonstrations of power, advanced those who were sufficiently

spiritual to receive his teachings up to the time of the crucifixion. What his teachings meant in their far-reaching application was not known,—could not be known until in "the fulness of time" there should come the completion of his work—the superstructure laid on his foundation ("for other foundation can no man lay than is laid, which is Christ Jesus," 1 Cor. 3 : 11) which was named Christian Science by our God-anointed Leader, who discovered the foundation laid by Jesus to be in Mind, not matter. Through her self-sacrificing labors we, weary, and longing for rest and peace, have "seen a great light," and are entering upon our birthright of obedient, intelligent demonstration of God as Divine Principle, available at every instant of experience and everywhere,—enabling us to demonstrate enough little miracles (if I may so speak) to prove abundantly to us that Jesus did perform those grand miracles in Judea about which we need no longer torment ourselves by unanswered inquiries as to how, and why, and when.

Gradually the Truth, grand, universal and inseparable from unending Life, and from Love that knows no hate, is revealing itself to us. We are learning to understand passages of Holy Writ whose meaning was hidden from us by the unspiritual interpretations given in the old dark days. We are learning what the Master meant by God's care of the sparrow,—by His clothing the lily,—by "taking no thought of the morrow." We are learning to know something of the affluence of our God, of the "unsearchable riches of Christ." To this heavenly feast of good things (remembering that "no good thing will He withhold from them that walk uprightly") are invited all who have earnestly sought to know a practical, spiritual Christianity. From my heart of hearts, I here acknowledge my gratitude to Christian Science, and its Discoverer, for what it has been to me,—health, happiness, comfort, peace—yes, peace even when passing through deep waters, for it has taught me who and what God is, and it has shown me that Jesus taught absolute and eternal Truth.

How empty learning, and how vain is art,
But as it mends the life, and guides the heart.

—Young.

LOVE YOUR ENEMIES.

M. I. WIGGINS.

WHEN I read the words of our Mother in the February *Journal* saying she might never teach another class, a sense of keen disappointment came to me, for I, with many others, I suppose, had hoped for the privilege of her class teaching.

But when I read her Communion Address in the same *Journal*, words revealing the deepest, grandest facts of Divine Science, I realized that she is teaching continually all those who "have ears to hear"; and that if we would receive and understand her teaching we must "become less worldly-minded" and overcome sin. If we cannot receive the teaching which comes to us in this glorious address, we would not be able to accept it in the class. If we were privileged to study with her, would not our object be to gain such an understanding of Truth as would liberate us from the bondage of sin, disease and death? Yet in this Communion Address she gives us the very teaching necessary to this end, which she tells us is the crown of Christianity and "manumits mortals." And this is loving and forgiving enemies. How foolish it would be for us to lightly read this address once or even twice, and nurse a regret that we cannot study with Mrs. Eddy.

What hinders us from studying and assimilating this glorious teaching until it becomes the very muscle and fibre of our being, and we realize perfect liberation from the bondage of the false senses?

If our Mother had announced in the *Journal* her intention of opening the College immediately, how many of us would now be on our way to Boston! But instead of this she says "Repent, forsake sin, Love God and keep His commandments," and teaches us the grandeur of forgiving enemies. Are we responding to this teaching as readily as we would start for Boston to the class? Yet, the Mother teaches us that this will liberate us, free us, bless us; that this is living the life of Christ on earth and will lead to the life with Him in glory; to rest, "rest on the bosom of

God" and at last to come into a full and perfect understanding of Love. All this through loving our enemies. "O wonderful words of Life!" glorious, blessed teaching of Divine Science, coming to us all, in our own homes, silently, and lovingly. What a manifestation of Infinite Love which never leaves us comfortless, and while Divine Wisdom denies us the class teaching, it is teaching us constantly.

Jesus said, "Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples." Are they not truly the Mother's students who do God's will and bear much fruit? How we who are "the students of students" have hungered for her teaching, guidance and correction, yet knowing how impossible it is for her to give this to all orally, we have turned to her teaching in the Text-book she has given to all, Science and Health with Key to the Scriptures, and there found the teaching, guidance and correction necessary to meet our every human need. In this way she is teaching us constantly, and if we are "doing God's work" we may call her "Mother."

Just before the close of Jesus' earthly career, we find him uttering these words, "O righteous Father, the world hath not known thee." It seemed strange perhaps to the world for Him to go away when he could cast out devils, heal the sick, and raise the dead; and there were so many who had not been healed and raised and saved. Yet he said, "Righteous Father" and "not my will, but thine." So, we know that closing the doors of the Massachusetts Metaphysical College was the will of God, and we say, "O righteous Father . . . thy will be done."

The Principle of Christian Science has been taught and demonstrated and given to the world, and being of God and in His keeping, it goes on reaching to the uttermost parts of the earth, healing, raising, saving all. And after Jesus went away we find the Spirit of His teachings manifested in St. Paul, who never saw Jesus in the flesh. Yet in doing God's work, preaching the Gospel, healing the sick, casting out devils and raising the dead, he established his relation with Christ and His disciples.

O, Divine Wisdom and Love ever present; ever ready to do for us more than we can think or ask; "healing our

diseases, forgiving our iniquities, saving our life from destruction and crowning us with mercy and loving kindness." What more can it do for us?

Is not the work to be performed our own in casting out of our consciousness whatever would prevent the full and free work of the Spirit in us? Is not the work ours of being true to the teaching we have already received, going on from strength to strength, and from glory to glory, manifesting love in our daily contact with others; forgiving our enemies through the realization of the Allness of God? Perhaps we think we are loyal students, but do we seek, and strive, and watch and pray that we enter not into temptation; and that the Spirit of him who had such dominion over sin, as to be able to say on the cross, "Father forgive them," dwell in us? Have we "resisted unto blood in striving against sin"?

To what heights would not Love lead us if we would only follow? When the thorns pierce our feet, do we hold back, forgetting that suffering for righteousness' sake brings only blessedness, and through it can we learn the lesson of Infinite Love? Would we prefer to meet no enmity, no hatred, no suffering for Christ's sake? Would we seek to gain a crown without the cross? Or, are we content to gain no crown, and to lose our union and reign with Christ? St. Paul tells us we must all die with Christ (unto sin) if we would live with Him (unto God). We must be baptized with His baptism. And if we are like Him spiritually we shall be like Him on the earth. While he was in the flesh, he abode in the spirit. Would we even seek to avoid this experience and lose the crown of Christianity?

Does not the Communion Address teach us that this experience and demonstration is necessary to freedom from bondage? Does not meeting and overcoming enmity crucify sense and self? And can we even hope to find harmony until all sense of the mortal and the finite is swallowed up in the realization of the Allness of God? Does not our Mother teach us that inspiration comes through suffering in the forgiveness of enemies? And have we not proved it when hatred and malice have driven us to God for refuge and safety? Do we not lose all sense of enmity in the consciousness of God's Allness? Is it then an enemy

that forces us to that consciousness which is perfect Love? Does it not prove to be a friend? Then does it seem easy to love our enemies.

When I realize even a little of what Divine Love has done for me in Christian Science, I am ashamed to ask for more than this open fount is already giving me; and I hope to be more grateful for what it has already taught and given me, and to our Mother for her words of Truth, Love, and comfort. I know that I owe to her and to all Christian Scientists to prove what I have already received of the teachings of Christian Science. I am grateful for the teaching I received from one of our Mother's loyal students, who in the first lesson in the class I attended revealed so clearly the true idea of God, that I saw all my sickness, of years standing, and misery of mind and body to be delusion, and my sickness and woes left me then and there, lost in the sense of the perfection of Being. I found God, my Father, Saviour, Christ, all in the One Mind. My darkness was changed into noon tide glory; life that had been all woe, misery, despair, torment, suffering, became glorious, beautiful, joyous, useful.

It came almost in the "twinkling of an eye," so sudden and wonderful it was. I felt that I had been raised from among the dead to newness of life in Christ; the Bible was illuminated in the light thrown upon it by Divine Science, Jesus was no longer a mystery and his works miracles, but the living, loving Principle of all true Being.

Dear Journal:—I wish, through your columns, to express my gratitude to the Leader and Teacher of Christian Science, for her kindly recognition of, and loving solicitude for the "students of students," and that we should be given the privilege to call her by that sacred name, Mother. To be worthy of this privilege means a great deal. And, too, it gives us new courage in our arduous, but sweet labors of Love.—*A Student's Student, Des Moines, Iowa.*

Science and Health with Key to the Scriptures, was placed in the library of the woman's prison, Auburn, New York, while the *Journal* is received there monthly.—*A. L. H., Auburn, N. Y.*

THERE IS NO DEATH.

CAROL NORTON.

O death, where is thy sting?
O grave, where is thy victory?
—1 Cor. 15: 55.

O YE that look in graves new made,
With heavy heart and tearful gaze,
Look upward, and behold the rift,
Which ever wid'ning to thy view
Reveals the Heaven of Truth and Love,—
The Life, which maketh all things new.

Look not for Life, among the dead;
Nor think thy dear ones sleep;
In ever active thought they move,
From Love to Love, their Being's end,
From joy to joy, they go:
Why mourn them then as dead?

To Mind there is no grave,
To Life there is no death.
What was, still is,
What is, shall be;
With naught of change, or age,
With nothing of decay.

Was ever time, when Love was not?
Did ever God begin?
Then likewise man, His image true,
Has ever been, and through all time
Shall live, as one with Him,
And share His immortality.

We hear of sin, the grave, and death;
But ah, of what are they?
Not of the plan divine!
No, no, their only selfhood lies
In matter's dream of clay,—
That lie of lies, which strives to say,
“In me see Life that dies.”

Without his God, man never was,
 And as the Sun's bright ray
 He lives, and moves and Being has
 In Mind's eternal day.
 Then cease we mourning for the dead,
 Who journey in this Sunlit Way.

But rather sing glad songs of praise,
 That this is Life's great plan;
 That time and sense, no victories gain,—
 No longer rule o'er man.
 But Christ, the Victor, Lord of Life
 To all has shown the Way
 That leads to never ending day.

So live, that daily dying
 Thou may'st reach the goal;
 And find, that naught of death
 Exists, in God's great Over-Soul:
 'Tis only sin that dies.
 Thus dying, thou shalt find thyself,
 In God's own likeness, pure.

PREÉMINENCE.

R. SEARS, M. D.

IN reading the history of the past one cannot but notice the constant struggle that has been going on in man for preëminence. This human weakness to excel and attain a position of preëminence seems to have existed in all ages. In this struggle for place and power, oftentimes, everything worth living for has been sacrificed, and misfortune and ruin have resulted.

This desire to rise above their fellows in public estimation has, by no means, been confined to the learned and deserving ones, but all classes of people have felt it to a greater or less extent. Jesus himself saw this ambitious, worldly desire, even among his disciples. Forgetting his grand sermon on the mount and the spirit of meekness, and disinterested Love there taught, the ambitious mother of two of these disciples interceded with him in behalf of

her two sons. Realizing that Jesus was the great Redeemer of his people and supposing that soon he would be raised to a place of great worldly power and honor, she besought him to grant her request that when he should "come into his Kingdom" one of her sons "should sit on his right hand and the other on his left." Jesus rebuked her vain ambition and told her "this was not for him to give." See the result of this foolish request. And when the ten (remaining disciples) heard it, they began to be much displeased with James and John. According to Matthew "they were moved with indignation against the two brethren." But Jesus called them to him, and explained to them that "whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

This weakness for preëminence is a very insidious foe, and quickly leads into error. We may think we are free from it, but if we harbor it to any extent our fellow disciples will either see it or hear it, and then like the ten, they will doubtless "begin to be much displeased" with us.

Self-abnegation, forgetting self, losing thought of self in the work before us, and living for the good of others, will alone bring us a sure reward. If not in this world (or this condition of thought), in the world to come (or future condition of thought), when material desires and passions have disappeared. This would be the "life hid in Christ." To the profound spiritual thinker this is the true meaning of being "the greatest."

Solomon says (Prov. 16 : 32): "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." We must learn that we can never achieve real preëminence until "we are clothed upon, with our house which is in Heaven" (or that harmonious condition of thought that knows no evil).

The great question with Christian Scientists to-day is not, "Who shall stand preëminent in the estimation of the world and among other Scientists, but who shall be pre-eminent, in leading others into the true light, and doing the most good to the greatest number of their suffering fellow men?" This can only be done by cultivating this

"spirit of Christ." Do we represent his Spirit? Do we manifest the same spirit of self-abnegation, and are we willing to follow in the footsteps of our beloved Teacher as directed in Science and Health? She has followed meekly in the steps of our Master and sought to render good to all, and not evil. While speaking Truth plainly no harsh, unkind words have ever passed her lips. Like Abram when Lot went forth with his servants and cattle to occupy the land, and strife arose between them and Abram's servants, she says, "let there be no strife between thee and me, and between my herdmen and thy herdmen, for we be brethren." Could Christian Scientists all follow her teachings, and cease the struggle for preëminence, and seek only "to preach the gospel" or publish the glad tidings, to every creature, "heal the sick" and cast out evils from themselves and others, how soon would "the word of the Lord have free course and be glorified"! Thousands of our fellows in the churches and out of them, are longing for this true gospel of healing. And just so soon as they see "this spirit that was also in our Lord Jesus Christ" manifested by Scientists and the Christian Science doctrine demonstrated in healing the sick, our synagogues and tabernacles will be full to overflowing of those who desire to know the Truth as it is in Jesus. In true Christian union is strength. "United (in true brotherly Love) we stand; divided (in a desire for preëminence, and worldly place) we fall." "Behold how good and how pleasant it is for brethren to dwell together in unity. . . . As the dew of Hermon . . . that descended upon the mountains of Zion: for there the Lord commanded the blessing, even Life forevermore." (Psalm 133.)

EXPERIENCE.

S.

In June last, having formed the acquaintance of Mr. T—, a Christian Scientist of this city, I asked him to undertake the case of a near and dear relative who had been suffering for some years from intermittent attacks of internal inflammation and serious complications threatening her life. It would serve no useful purpose to

describe the various symptoms of this most distressing case; let it suffice to say, the sufferer had been given up as past all human aid by one of New York's most expensive Fifth Avenue specialists; and two other medical men of high standing who are considered among the most accomplished of their class in connection with the diseases of women. She pulled through on that occasion, but had a relapse and was removed from the city to the purer atmosphere of New York Bay, and after that, to her native country, Canada. Here for awhile she improved, but the attacks soon returned, although in not so violent a form, and doctor after doctor was called, none of whom were able to do more than administer temporary remedies. The doctors and their bills in the case amounted to over \$3,000.

The first Christian Science treatment given had a most remarkable effect. The patient that night enjoyed a tranquil sleep, the first perfect night's rest for years. From that on the change was marked. She had two or three treatments, and all the mental and physical distress from which she had so long been suffering for years without hope of relief, melted away, one symptom after another, like snow before the spring sunlight.

Drugs to which she was obliged to have almost daily recourse in one form or another, were banished; and the only attacks she ever experiences now are transient reminders that she is not sufficiently advanced in Christian Science to insure immunity from the ills that humanity, outside Christian Science, is heir to.

Another case, my own, may be worth mentioning for the sake of those seeking information. Owing to long periods of sickness and consequent distresses and losses as the result of which I steadily deteriorated from a state of more than usual physical vigor into one of more or less pronounced disability, with symptoms that seemed likely, humanly speaking, to make a complete mental and physical wreck of a constitution apparently fitted by nature for every duty of active, useful life. Medicine became (as I then believed) an almost daily necessity. Symptoms changed and multiplied so rapidly that new demands on the resources of medical science constantly arose. There was scarcely a week that did not bring some fresh development.

The case seemed to me to be beyond the reach of Christian Science, one in which relief could only be expected by the removal of the outside causes and surrounding conditions that had brought the trouble. After several interviews with Mr. T—, I finally very reluctantly and with many misgivings, took a treatment. To make the case more intelligible to the reader, I may say the attitude of my mind at the very moment of taking the treatment was one of incredulity, disdain and mockery, held in some slight subjection solely by the overwhelming sense of the need of some form of help that no recognized human methods had been able to afford.

That night I was blessed for the first time in years with refreshing, restorative sleep, followed by an indefinable sense of a new awakening of dormant consciousness. Then came a relapse, followed by another treatment with more decided results, and another relapse; another treatment and sense of returning powers and a fading away of the disabilities which seemed only a short time before to be threatening mental and physical destruction.

To-day, I am the man I was twelve or fifteen years ago before these experiences befell me. Medicine as an auxiliary I have had no further use for. The doctor—and a splendid fellow he is, too, in his own line—I have had no occasion to visit professionally since my second Christian Science treatment six months ago. Any slight reminder of old troubles, or a belief in them, is removed by a treatment, and this is now so rare an occurrence, it may be said to have nearly ceased.

I am a lover of anything in the way of a Christian system. I belong to the Church of England and to it am most tenderly attached, and in defense of which, it has always seemed to me, I could readily lay down my life. This being the case, I say, if Christian Science is a mere form of belief, it is one, in view of the personal experiences above related, I have more reason to be thankful for—I say it with all reverence—than anything of which I am aware since my mortal birth until the moment of writing this letter, and one for which I, and all the tens of thousands who have been the recipients of similar precious messages of healing and peace, have reason to thank God every day of our lives.

Ottawa, Canada.

POWER OF TRUTH OVER ERROR.

J. H. N.

I WILL relate a beautiful demonstration of the power of Truth over error. My son was presented with an alcohol engine on his sixteenth birthday and while testing the power of it, it exploded, covering his face with the burning fluid, the wick adhering to one cheek burning a hole in it; his sister, a year younger heard the explosion and rushed to him, then called to me to come at once that her brother was on fire. I, of course, was with him immediately and thanks to the blessed Truth my first thought was, "God is Love, His idea can never be harmed or injured by any seeming accident."

In a few minutes he said that all pain had left his face, but that one eye (which was badly burned), still pained him. I again did my best to realize the Allness of Love for him and in a very short time was rewarded by his telling me that he was quite easy.

I then went down stairs to my husband and explained matters to him, pointing out to him that though our son might recover under the care of an ordinary physician, yet there was no skill in the material world that could prevent scarring from such a burn, for he was burned beyond recognition, and begged him to allow me to have Christian Science treatment for the case; but he, poor man in his blindness, would not hear of such a thing and at once went for a doctor. When the doctor and my husband arrived they found the boy sleeping peacefully; the doctor was, of course, surprised to find there was no suffering, but he awoke him and commenced applying lotions to the wounds, which produced very great suffering; the doctor remarked that the pain in a little while would be so intense that we must then keep bathing the face with the drugs continually; he also left opiates to be administered, likewise fever medicine. My husband asked him if he thought our boy would be scarred; he answered that the eye that was burned would be drawn up, also the mouth would be drawn up on the side where the cheek was burned through. The rest of the face he would not speak about yet. As soon as

my husband and doctor had left the room, my son begged me to remove the cloths from his face, saying that he could not endure the pain. I did so, and treated him until all pain left him.

I then said to my husband—Harry (our son's name) wished me to remove the cloths as he could not endure the pain and as he is old enough he shall decide what treatment shall be given him; if he wants the doctor everything shall faithfully be done as he desires; if he wants Christian Science there is no power to prevent him from having God for his physician. Our son at once declared that he wanted Christian Science and nothing else. He soon fell into a sound sleep which lasted three hours,—all belief of pain was ended, not a twinge of discomfort did he experience afterwards.

I sent a note to a dear brother and sister (Scientists), asking their help. The next morning the doctor came to see the patient and after looking at him carefully pronounced the case doing finely.

I at once began to explain, telling him that I had not applied any of the lotions or given any of the drugs, at which he fairly stormed, and finished by saying that the boy would have a permanent ulcer in his cheek, but since I understood the case so well, he would wash his hands of the whole affair.

As soon as he had gone I telephoned to one of the Scientists I had written to the day before, asking him to please come to my house, which he did at once.

He treated my son for some days, who mended rapidly and he is to-day free from scar or blemish as the result of burning. Under the treatment of Divine Science the muscles, ligaments, flesh and skin became as pliable and perfect as before the accident, thus proving the All-power of God.

WORK AMONG THE POOR.

E. P.

If it may be so, I wish to add my mite to the inexhaustible testimony of Truth. When the Gospel was revealed to me by our text-book Science and Health with Key to the Scriptures, the Bible's storehouse of treasure was mine;

available as power now here, freeing mortals from the bondage of sense.

Willing to accept God as Principle, as a never failing Power, Life, Truth and Love, Changeless, Eternal, Infinite, Omnipotent, and gaining in some measure a sense of what these terms mean, I at once went to work to demonstrate this Principle of the "Law of the Spirit of Life in Christ Jesus."

When Truth had freed my consciousness from many illusions of sense, the call soon came to demonstrate for others the power of this Truth to make free.

The call came first from those whom the world calls poor and lowly, and continued to come from that direction until more than forty families have had the Goodspell of Love brought into their experiences.

One woman, through Truth's healing power, has gained so much freedom that neighbors seeing the unusual harmony in her little household, have been led to seek this "peace the world cannot give nor take away."

The giving up of drugs means sacrifice to many, but when drugs are given up by the class of people among whom much of my work has been done, it means all to them at that time. A woman obedient to the demands of Christian Science promised to refrain from giving drugs to her child for one day. When I first saw the child its claim of malaria was voiced by cries of "my head, my head." Soon after commencing treatment, I heard the child converse with its mother, the cries having ceased. I expected, after treatment, to see a better manifestation, but was unprepared for the smiling faces of mother and child. The mother's first words were to tell me that the communication the child had made to her during treatment was, that "its head did not hurt any more." Her sacrifice received its reward. I had some conversation with the mother about the Sunday School lesson December 1st. I discerned a need that would be met, it seemed to me, if she could gain an understanding of why David was anointed king, and how the Spirit was with him from that day forward. She gained sufficient understanding of the idea of Truth and Love as ruling thought—of Truth and Love as King—to be able to give the idea to her husband. He recognized the

anointing of Truth and Love and asked his wife to inquire "if it could rule out of a man a cruel, selfish disposition?" This man is now under Christian Science treatment, and once more, as always, "God's ways" will be found not as man's ways.

This demonstration over sin has been my first experience where there had been no sensible need of physical healing at first; and I hail it as an advanced step toward proving our Leader's clear discernment, as shown in Science and Health, page 45 line 14.

Another promising sign of growth in demonstration was furnished me by the manager of the "Charity Organization" where these people had been going for years to get material aid. She discovered last year a wonderful change for the better in their condition and questioning them, she found it due to Christian Science, and has expressed a desire to know more of that which has made it possible to believe the word of people, who formerly seemed to her the embodiment of duplicity. A copy of Science and Health will soon be furnished her, and thus she may know of the doctrine, the result of whose teaching and practice, she recognizes with so much interest.

PRACTICAL DEMONSTRATION.

HENRY BRADFORD SIMMONS.

"Whosoever ye do, do all to the glory of God."

—1 Cor. 10: 31.

ARE we doing all to the glory of God? Is every daily duty, however trivial, considered a problem in which to prove the supremacy of Life, Truth and Love—or are we following human codes and theories, asleep to the fact that every line of occupation should be controlled by Divine Science? Physical ailments are by no means the only error to which the rules of Christian Science are to be applied.

The world argues hard times; no work; difficulty in collecting accounts; and we are too apt to be mesmerized or mesmerize ourselves to believe these falsities real instead of meeting them with our understanding of Christian Science and realizing that in Mind there is no inaction or fear, and proving it to God's glory.

Every phase of mortal mind must be met and overcome, and should be met when presented to thought instead of delaying our work until a more convenient season.

Why pray "Thy will be done on earth as it is in Heaven" and still conduct business on the same old platform of will-power when we have been shown the only true Power? The world needs examples of practical Christian Science demonstrations in business.

One cannot fill a position in Science which he has not demonstrated, and unless he has demonstrated out of material business, he will not find harmony or escape financial problems merely by securing an office and taking patients, and often circumstances will seem to force him to retrace his steps.

Let us start where Christian Science finds us and make our way upward by faithfulness in solving our smallest as well as greatest problems, thus fitting ourselves for higher demonstrations to which faithfulness and obedience will surely lead. "Whatsoever thy hand findeth to do, do it with thy might." (Eccel. 9 : 10.)

If we turn directly from the sense of supply as coming from personality and live in obedience to the Divine Mind, the material demands will be met. Insufficiency is a claim of disease and cannot be found in Truth.

If one went to war he would not think for a moment of waiting until the scene of action was reached before arms and ammunition were secured. So let every Scientist who is at present occupied in material business take care each morning to eat his spiritual food as regularly as his material breakfast, and he will be brighter, clearer, more harmonious and better fitted to prove the success which is of the understanding of Truth.

Joseph's faith in God is a great lesson to business men, for this faith broadened his mental capacity, gave him sound judgment and subdued all fear—thus fitting him for a position second only to the King. The Bible is full of illustrations of practical Science.

Jealousy, malice, envy, ambition, fear are not qualities of Mind, and cannot come to us or go from us if we realize their nothingness. These errors are the immediate cause of most business failures and the Scientist should daily cast them out of his Temple.

"MOTHER'S" HYMNS.

M. M. E.

"Sing O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted."—Isaiah 49: 13.

"The greatest homage we can pay to Truth is to use it." — Emerson.

AS Christian Scientists we are daily demonstrating the power of Mind to heal sickness and sin. We realize to some extent the Allness of Mind, and the peace, comfort, and contentment this consciousness brings to us makes our daily life fragrant with good thoughts and deeds. As we live in this pure atmosphere of Spirit, and breathe the all-sustaining truth which heals, Love touches our waiting thought and our ears are attuned to Divine Harmony. This has been demonstrated to me by the testimonials given of the power of our "Mother's" hymns to heal. When watching by the bedside of (seeming) suffering, like a ray of light from the "lone star" came a line from the hymn "O'er waiting harpstrings," and the pain was stilled.

Others have had a like experience, the words of the hymn coming to them, following them day after day until they had proven that not only does Science and Health heal, but that the stream of Love flows through measured channels, with equal power. This is true of all our "Mother's" hymns, they thrill the heart, and wake responsive melody.

A patient, a member of an Orthodox church, bound by creeds and doctrines (bands of iron and brass), melted before the command of Truth, expressed in the third line of the second verse of "Shepherd, show me how to go." Children, especially turn to the hymns for help and comfort, and claims of stubbornness and self-will have been silenced by the Love breathed in low cadence. One little girl said, "Sing me the hymn, Mamma, and I shan't feel naughty any more." Another refused to go to church. The mother holding to good, sang softly to herself, "I will listen for thy voice" and the following lines, and soon the little one appeared all smiles and sunshine and harmony was restored to the home.

It has been said, these hymns are hard to learn. Who or

what says this? Is it Truth or its opposite? Ought we to listen to this subtle voice that bids us dwell in ease and rest? Should we not join in the glorious anthem, and raise our hearts and voices in glad song that will reach to "earth's remotest bounds?" We all need to sing these melodies of Spirit. We all can sing them, silently in our hearts if we do not voice them audibly. Sing of this new and "excellent way." Sing of the power of verse to break the spell of error and listen to catch the sound, as angels join in the refrain and sing "the song of the redeemed." We must realize that all the words of our Leader and Teacher heal, for they shut out material sense and bring us into communion with the One Mind. If we desire this Mind of Good, desire to "abide," we must dwell in unity of thought, accept all the words of Truth, and all drink of this stream of "living water" that flows in broad and measured channels from the throne of Infinite Love.

THE MONTHLY MESSENGER.

GEORGE C. MORRILL.

THE precious monthly-messenger for March is received. The article, "Giving unto the Lord," is very helpful and practical. From a past *Journal* we learn this brother speaks from experience, hence "with authority." His words echo the thought expressed by our Leader in "Retrospection and Introspection," page 38, lines 2 to 12.

Many times I heard the voice of Truth, which said, "Why stand ye here all the day idle? . . . Go ye also into the vineyard"; but I disobeyed.

Finally the mental darkness that followed this disobedience led me one year ago to gladly obey.

All the money I had was enough to pay for the necessary office-signs. But God's Word is full of promises which can be verified. The words from Mrs. Eddy to a student, as quoted in an article entitled "Angels," published in the August *Journal* of 1893, gives a "sweet assurance" of Love as an ever present help.

We must all sooner or later prove that God supplies our every need, and while, "I count not myself to have appre-

hended, I press toward the mark"; and thank God for every experience leading up to this consciousness.

This message of love from our dear Mother I wish to share with our readers. "God will, does, help all who watch and pray and strive to enter the path of righteousness. Therefore trust this divine Love, and be of good courage to war with sin and follow in the footsteps of His flock." Let us all then be "followers of them who through faith and patience inherit the promises."

EXTRACTS FROM LETTERS TO MRS. EDDY.

REV. MARY BAKER EDDY.

Dear Mother:—Another one of your children desires to voice his gratitude to you for the multitude of blessings brought to him and his loved ones by Christian Science, and for the peace, comfort, and happiness we now have from searching the Scriptures, because of their illumination brought about by a careful study of our textbook, Science and Health with Key to Scriptures. Need I say that with us now signs follow whenever the Word is spoken, and as my dear wife writes me in a letter received this day, "We acknowledge God an *ever present* help."

As a traveling salesman my duties carry me over the entire portion of the United States south of the Ohio river, and including Texas, so I can see what this blessed Truth is doing for our fellow-men and the wonderful progress it is making among the people, and they are thanksgiving by good living for this glorious liberty in Christ which will make us free indeed.

The privilege of class instruction under your loyal student Miss E— last summer was granted to my wife and myself, and a better discernment and a clearer understanding resulted. So the first geometric principle can be applied, we know the shortest way between two given points to be a straight line, and we are governed accordingly.

The work at Memphis, Tenn., New Orleans, La., Galveston, Texas, Austin, Texas, San Antonio, and Dallas, Texas, Louisville, Ky., Chattanooga, Tenn., Atlanta, Ga., is growing

both in numbers as well as consecration, and at our home church at Cincinnati, Ohio, I can report the same; and it is especially noticeable during the past two months.

If any way I can serve you in the advancement of the cause you are at liberty to command me.

Thanking you many times for your good words, I am
Sincerely,

Cincinnati, Ohio.

Louis Bendit.

Providence, R. I., Feb. 22, 1896.

Dear Teacher and Mother:—In lieu of a Christmas gift and New Year's greeting, we take great pleasure in bringing to you the following:

The day upon which the Mother Church was dedicated in Boston, a foundation fund was started for the erection of a church in Providence, R. I. A most desirable lot costing nearly \$7,000 was unexpectedly found purchasable and secured. Nearly \$1,900 had already been given for the lighting of the Mother Church, by this little band, in the latter part of 1894. Did you know this?

October 21st, ground was broken with appropriate exercises and we shall occupy, for the *first time*, our new home, March 1st, 1896. It is very attractive inside, finished in oak, and can seat about two hundred and fifty people.

All but three or four hundred dollars of the entire cost of lot, building and furnishings has already been subscribed, —total cost about \$16,000.

The financial side of all this has been most wonderfully spontaneous.

We are favored with nice music, having one of the finest choirs in the city.

The photograph accompanying this letter is from the perspective furnished by Mr. F. R. Comstock of Hartford, our architect.

We wished to bring you something pleasant at the holiday season, and hoped this loving offering might find favor in your heart; but somehow we could not present it at that time.

With grateful hearts we remain,
Lovingly Your Students,

Mr. and Mrs. E. H. Greene.

Montreal, Feb. 17, 1896.

Dear Mother in Israel:—In Love and gratitude on behalf of our Sunday School children, allow me to humbly convey to you their appreciation and thanks, for your sweet Verse or Prayer, as given in the January *Journal*. It means so much of vital interest and energy to each loving heart in Christ.

Our little flock have been helped and encouraged much by it. It points the way and directs their thoughts to the unfailing Fount of all Good, Purity and Love.

In closing each little one sends loads of Love and greetings to you, our Mother, for the rich blessing sent them through you.

Yours in the Bonds of Christ,

Benj. Burland, Clerk.

REV. MARY BAKER EDDY.

Dear Teacher:—I have recently had a good demonstration in a case of obstetrics. The woman helped to change her own clothes, and sat up in bed and combed her hair immediately after the birth of her babe. She got up and waited upon herself in a few hours, and no discord whatever occurred after the birth. Although she had some belief of suffering before birth, after I got the call to attend to her case it was less, and the birth was painless. How physical beliefs vanish before the Truth!

Your loving student,

Flavia S. Knapp.

ANOTHER VICTORY.

WE see by the *Buffalo Courier* that a very lively session of a committee of the City Council of that city was recently held, the cause whereof was an effort on the part of the physicians and clergy of that city to have an ordinance passed of this somewhat startling nature: "Any minister, layman or any other person in attendance on the sick or injured, or who shall in any manner minister unto them in the absence of a legally qualified practitioner

of medicine, immediately or within six hours from first being called to attend, shall report the case to the Health Department, stating the name and residence, and the reason for such attendance, provided the case has not previously been reported."

The paper states that it was interpreted as being a drive at the Christian Scientists, and they were on hand in force. On the other side were allopaths, homœopaths, and eclectics. Health Commissioner Wende denied that the charge emanated from the medical profession, but said that it emanated from the Health Department and was approved by the clergy.

Hon. Daniel H. McMillan, a leading attorney of that city, appeared in opposition to the proposed ordinance, and from his able and drastic remarks we take the liberty of quoting. He said he did not think they had received much enlightenment regarding the reasons for this change. It simmered down to the Health Department with the approval of the clergy and the recommendation of the coroners. What was the change proposed? He submitted that it was a serious thing to frame an ordinance with the penalty of misdemeanor tacked on to it. Substantially they were adding to the Criminal Code of the State. And what was the pretext? To prevent the spread of contagious disease.

He desired to investigate a little into this. They had read in the papers that this was an attempt to "turn down" in this city, a respected and respectable body of people who have their own methods for treating their own ills and by indirection it was sought by this ordinance to prevent these people from worshipping God according to the dictates of their own conscience and to avail themselves of the privileges that the Constitution gives to every citizen. He quoted the title, "To limit the spread of contagious disease and to alleviate suffering among the poor it is hereby provided that any minister, etc." Now why should any class be selected by the use of the word "minister"? He didn't know who prepared this, but it read as if there were in the community but three classes of people—ministers, church members, and other people. (A laugh.) Why not say "any person," then no particular class would be specified?

"I am not a minister," said Mr. McMillan, "but I am a church member, and I don't know why I should be singled out. Whenever perchance I want to call on one of my children, grand-child, or mother, I must go to the telephone and notify the Health Department or write a letter lest I be hauled up. Now this is an invasion of two rights. First, the right of conscience, and second, it is invading the sanctity of the home. It goes further, and says: 'Any minister or other person in attendance upon the sick or injured.' There is nothing contagious about a broken finger or a sprained ankle, and if any one of you were called in to visit some friend or daughter or child with a lame leg, you must report to the Health Department.

"They have heated this furnace so hot that it is burning themselves. It is ridiculous on the face of it. The real cause is to do what is a violation of the private rights of the citizens of Buffalo and the people of the State of New York. It is a direct drive—as well call it by its right name—at a class of people known in this community as Christian Scientists, who are good citizens, people who worship God according to the dictates of their own conscience, and whose text-book is the New Testament. These physicians have had their day in court. They have been to Albany where they undertook to railroad through the Legislature a similar provision which was to apply to the whole State. What was the result? It was my good fortune to be in Albany and to see the people who came from all over the State to protest against it, and they were of the intelligence and flower of this State, people who had reaped benefits from the ministrations of those who were being attacked. The Committee said: 'Gentlemen, this comes within the provisions of the Constitution. We can't interfere. These people have a right to worship God as they believe to be proper, right, and just.'

"Gentlemen, I stand here to-day in a different capacity from that I usually occupy before you in representing various interests. To-day I am gratified to say that I don't appear in my usual capacity. I am here simply to see justice done to my fellowmen of this city at the hands of this Committee, and not to see any set of people turned down by any other set. I will go as far as Dr. Wende to protect my

home, his home and yours from the spread of contagious disease, but that isn't what this means. This means to throttle and turn down a certain set of people in this community, and deprive them of the rights which the Constitution gives them. And when I speak on this, I speak with some feeling, because I know whereof I speak. I have received benefits from these people—not personally, but in my family. For many years my wife was an invalid and I am not ashamed to say it here, because in this circle are physicians who treated her and who know of that fact. For upward of ten years she was unable to take a step. For days I carried her from the chamber to the dining-room. Extending over a period of nearly four years, she was treated by the best physicians in Buffalo. Not one, not two, not three, but five in the city of Buffalo. She has been upon the surgeon's table, has been taken from this city to Philadelphia, and treated by the best physicians there—men whose reputation is not confined to this continent. And what was the result? That we ended where we began, and with the treatment of these people two years ago last November, from being an invalid unable to walk without the assistance of her family and crutches—in less than six weeks she was able to go from cellar to garret and that condition has continued until this day.

"These things come home to us and I take my hat off in respect to these people, and I will take my coat off in their defense whenever the need arises. Give these people the liberty to do what we ask for ourselves, and don't let the medical profession of Buffalo disgrace the fair name of Buffalo by passing such an ordinance as is here proposed. Don't turn us back to the old-fashioned days; don't let it go forth that the hands on the dial of progress have not moved in Buffalo. Think of it! Go back in history; you will find a time when men did not believe the world was round. And there were no more rabid protests against that doctrine than those which came from the clergy. They were the last to give up the delusion. It is not long since witches were burned at Salem. It is not long since the man who invented the spinning mill was hung in England. And why? Because of the superstition and stupidity of the people."

In conclusion Mr. McMillan maintained that those who opposed Christian Scientists did not know what they were talking about. The medical profession he said, was not an exact science, but experimental. He recalled the wars not long ago, between allopath and homœopath and eclectic. He also proceeded to riddle a recent prosecution before the grand jury and the story about a child that was deaf, dumb and blind. Incidentally, also, he mentioned a fee of \$16, which a poor man was asked to pay. In Boston, he said, there were but eight deaths out of 4,845 cases. That he said was much better even than the showing of Buffalo, whose Health Department and Health Commissioner Doctor Wende he highly commended.

The account thus concludes:

"After the smoke of battle had cleared away, Mr. McMillan and Doctor Wende were found admitting to each other that their difference might easily be adjusted at a friendly conference. The committee of the council then referred the subject matter back to the Health Department."

A PECULIAR CASE.

AT Kalamazoo, Mich., there are some three hundred prominent women who believe in the Christian Science doctrine and practice its peculiar theories. These ladies belong to the best ranks of society in that city, and a few of them make a practise of teaching Christian Science to any who are desirous of securing information upon the subject or wish to try the effects of Christian Science upon their own bodily infirmities. Christian Science has become so popular in Kalamazoo as to interfere seriously with the incomes of the regular physicians of that city, and they have been aroused to the highest pitch of indignation at the course affairs have taken, and have gone so far as to arrest one of the prominent Christian Science women of the place upon the charge of practicing medicine without first complying with the laws controlling medical practitioners in the state of Michigan. There is a medical institute at Kalamazoo which has two or three hundred graduates practicing their profession in different portions

of the state, and all of these doctors are lending a willing hand to the prosecution of the Christian Science woman. Here we have a peculiar case indeed. A woman is arrested for violating the medical laws of the state who distinctly claims that she is opposed to the theory of medicine and surgery, but operates altogether upon the mind of the patient. Just how a court is going to convict this woman of practising medicine contrary to the medical laws of the state, when she repudiates the whole theory of medicine, and operates wholly upon the mind, remains to be seen. There is no doubt but what the Kalamazoo Christian Scientists are giving the regular physicians a great deal of trouble and annoyance, but it is difficult for the *Herald* to believe that any court of justice is going to pronounce any one guilty of violating the state medical laws who advises others not to take medicine in any form, instead of taking it. There are many persons who do not belong to the Christian Scientists who do not believe much in taking medicine and who often advise their friends to "throw medicine to the dogs," and if the Christian Scientists are convicted they too might be summoned before the bar of public justice to answer for the wrongs they practise upon the medical fraternity. The case is attracting much attention and it will at least have one good effect—that of settling the dispute between doctors of medicine and doctors of the mind.

—*St. Joseph Daily Herald.*

UNIQUE DECEMBER, 1895.

Probably not many people are aware that this December was different from any other since the beginning of the Christian era. December, 1895, enjoyed the unique privilege of having two full moons, which is a phenomenon that has not occurred in any December in 1,896 years.

The coincidence of the last event of this kind happening in the same year as the birth of Christ was not widely noted, however, or it would probably have been looked upon by many as significant. The occurrence was a purely astronomical one.—*New York World.*

THE RESURRECTION.

E. H. T.

SLOWLY has dawned the day
That brings soul's triumph nigh;
Calmly the purpose lay
Watched of Omniscient Eye:

And early to the tomb,
Come pilgrims wan with fear.
Why breaks not through their gloom
The wondrous Light so near?

Mighty that stone of Fear
That angels roll away,
To bring us vision clear
Of Resurrection Day.

"Seek ye a living Christ?"
The Holy Voices say.
The vision hath sufficed—
And now where Jesus lay,

Wondrous in love and power,
The Shining Ones behold,
Who in Faith's thrilling hour
The vital truth unfold;

Living! our gracious Lord,
And risen, far away!
Live ye, His quick'ning word,
Rise ye, this Holy Day!

Rise, from each fettering bond
Of habit, thought, or creed,
Rise, into life beyond,
Harmonious, word and deed!

Rise, and shake off thy past.
Rise! if ye will, ye may,—
No stone to hold ye fast
This Resurrection Day!

Live! 'tis His changeless thought,
Eternal Life for all;
Rise, for Himself hath wrought,
Thy conscious, full recall!

NOTES FROM THE FIELD.

WHEN Christian Science was first brought to my notice about three and one-half years ago, it found me without belief in the Bible, and especially in the wonderful words, and to me, still more wonderful works of Jesus; for, believe them I could not, holding, as I did then, to the supposed laws of matter. It also found my home made, to say the least, very uncomfortable by the almost constant illness of my wife, she having been an invalid for many years, and for a year and a half just preceding the time to which I allude, she had been much worse than ever before, and we had about given up all hope of relief, for we had tried all material remedies within our reach, without receiving any permanent benefit. Christian Science came to us in this, our darkest hour, and in less than a week the clouds had disappeared, and the sunlight of Science burst forth.

I had sent my wife from our home in another state to this city to try Christian Science, scarcely daring to hope that it would prove beneficial; and when, in a few days, I heard from her saying that she was better, that she surely was on the highway to complete recovery, and that Christian Science was working the cure, I was surprised, and not understanding, of course, doubted; and when, a few days later, I came to take her home, and she met me at the station with smiling face, bright eyes, standing erect, or walking with a firmness and decision in her step I had not seen there since she was a schoolgirl, I could scarcely realize that this was the same woman I had put on the sleeper only ten days before, under the influence of morphine, to enable her to endure the night journey, wholly unable to walk a short half-block, the most forlorn, woe-begone looking woman I think I ever saw. Yes, Christian Science had shown her the unreality of her belief in the power of matter, and had relieved her of the fear that had been holding her in bondage so many years.

And never once, since she heard the voice of Science, have I heard her say she was ill, nor has there been a doctor

(professionally), or a particle of medicine in our house; for on my return home I took great delight in visiting the closet where we kept the family skeleton, in the form of a fine assortment of medicines, both liquid, and powdered, also plasters, hot water bottles, and a small array of surgical instruments, and throwing them all away, satisfied that we never would resort to them again, having learned that all healing is mental, and comes through the understanding that Mind is all.

When for the first time God was presented to me as Principle, Life, Truth, and Love, instead of a corporeal being as I had in vain tried to imagine, it was to me a revelation, and when with this key I read the Bible, it had a different meaning. The mystery surrounding the birth of Jesus was removed, and the miracles that it before had been impossible for me to believe, were now naturally explained.

I also find that where I used to read the Bible from curiosity, and with a view to ridiculing it, I now study it and Science and Health almost exclusively, and I find that it has so changed my thought that I scarcely recognize myself as the same person of a few years ago.

For twenty-five years I had used tobacco, and for nearly as long had been in the habit of drinking, perhaps not to excess, but when I look back I remember that my bottle had to be refilled quite frequently; now, without any apparent effort on my part, these two habits of such long standing, have dropped off me, or were cast aside like a worn-out garment, and I feel satisfied that anyone who will read and study Science and Health daily, cannot long continue the use of either tobacco or intoxicants. They do not go well together, for one is Truth, the other error, and Truth will surely drive out error.—C. H. R., Chicago, Ill.

Grant me a little corner in the *Journal* please, that I may tell some of the good things I know of Christian Science. In the spring of 1891 Mr. S—, a friend of ours visited us, and from him we first heard of Mrs. Eddy and her wonderful book. He kindly, patiently, and persistently related and explained to us the beautiful revelations of Christian Science.

We had been Christians for many years, and then had, and still have a dear daughter in China, doing missionary work under the banner of the dear old church we loved. She was and still is exposed to many dangers. I was very anxious about her, and though I trusted God protected her, it was a trust I could not explain. But as I listened to our friend's explanation of the unfailing promises of God's Word, I caught the spiritual Light that our Christ gave to the world more than eighteen hundred years ago.

I felt at once that a part of the blessed Gospel of Light had been lost to us, and was now being restored through the deep spiritual understanding of the discoverer of Christian Science, and that the hungry heart would bound with joy to meet it. I began now to understand why and how God could and would care for all who love and obey Him. And my heart has known a rest through those years of trials, wars and pestilence, that while a stranger to Christian Science it could not feel.

My husband did not at once accept the new,—yet eighteen hundred years old,—doctrine. He said to me, "Mr. S—— is dying of consumption. He will not live three months." To him he said, "When you have healed yourself let me know and I will believe it."

We did not see our friend again till in September, 1894, when at our request he came and spent a week with us. We were glad to see him looking so well, and my husband knew at first sight that a new leaf in his calendar of faith was turned.

He said to him shortly after he came, "You are the well one now, and I am sick, I wish you would heal me." He had been suffering with rheumatism for more than a year, at times very severely and was then very lame. Mr. S—— answered, "We will see what can be done for you, sir." He had tried many medicines with little or no relief, but from that hour the pain left him, and has never returned; although he was exposed to every storm during the unusually cold winter following. With full permission from my husband I have written this testimony. When our friend went away he left a copy of Science and Health with us. I have found the study of it very pleasant and beneficial.

A few weeks ago an old enemy sent in his false claims.

For a time I was not able to meet it, but was gaining slowly when a very kind letter reached me, rebuking error and pointing me to God's infallible promises in Psalms 91, and many other precious passages. After this I gained rapidly and am now quite well again.

We feel very grateful to Mr. S—— for the interest shown in our welfare, but to "God be all the glory." He is the same "Yesterday, to-day, and forever."—*Mrs. M. S. Sutter, Pa.*

First of all I wish to say, that I am led to give my experience to the *Journal* through that which has come to me in the Friday evening experience meetings. For some days past thoughts have poured in upon me urging me to bear witness to the Truth, not only in the meetings, but to "broaden the bounds" and tell my experience to all who may be seeking the living waters.

Some years ago I was under a great fear—not my thoughts—and fell ill of a fever. *Materia Medica* pronounced it Cerebro-Spinal Meningitis, and of this belief I was ill fourteen years. In the meantime the curvature drew me over to one side, I could neither stand nor sit upright. As a means of straightening, stucco jackets were worn two years, but uprightness was not attained.

There were times I could not walk, and was drawn about the house in a chair, and used a crutch and other devices for support. One limb shortened so that of necessity I wore a shoe made with skeleton sole and heel. The physicians—and I employed twelve—said my case was incurable. I now see that I suffered many things by the law they made for me.

No peace came to my prayers for relief though they were uttered with tears—and finally hope died out in my heart, and my faith with it, and I said: there is no God.

In this darkness Christian Science dawned upon my view. How sweetly divine Love appealed to me. Peace came, and a new earth and a new heaven appeared. Light poured in upon me and for days I lived in sunshine. I was instantaneously healed of pain that I had endured many years—and in a few weeks the claim disappeared.

One morning I said to the brace that had been my com-

panion for twelve years, I have no further use for you; it is Mind and not matter, so one by one the claims returned from whence they came—dust to dust. New bones formed and filled out a cavity where they had been disappearing for seven years, and the shortened limb elongated to its normal proportions.

I do not speak of my experience to make anything of it, but that the power of Truth may be acknowledged.—F. C., Cleveland, Ohio.

I look eagerly for the monthly reappearing of the *Journal*, and observing no specific statements to indicate that the people of my former calling are represented among the ranks of our brethren, yet knowing that very many of them are heartily interested in our work, I venture to suggest that some pointed testimony regarding healing done for railroad men, would likely call forth expressions of interest among a class, whose numbers and influence are generally underestimated.

Furthermore, as railroaders are decidedly clannish, though not hurtfully so, it would stimulate work amongst themselves, to become known to each other as Christian Scientists. Verily the railroad man is everywhere, and as our *Journal* now goes everywhere, shall we not exchange notes, per its columns, and see how it fares with us, since we have found out that God is everywhere present, and that Divine Love is potent to support in all their varied experiences, the engineer, or his fireman, the master mechanic and his machinist, the manager and his clerk, tending towards a grand union of all ranks, into a fraternity patterned after the brotherhood begun by Jesus of Nazareth?

To the railroad man, be he president or employee, who may not have heard of the like, it will be pleasant and profitable reading, to find the *Journal* taking especial interest in his welfare; and what else is so vital to him as health and vigor? As it becomes more generally known amongst the railroad people, that Christian Science is so efficacious in promptly healing, and in preventing suffering, they will hail it with delight, and rally to its standard, strong supporters of the cause.

I will here relate an instance, all the parties interested

being well known to me, at the time and ever since. Four years ago a switchman, doing night duty at the East Buffalo yards, was caught between bumpers and very seriously injured. He and his family were interested, and his engineer's wife was a student of Christian Science. Now, notwithstanding, his fellows feared that he had been fatally injured, and thought he must go to the hospital as quickly as possible, the engineer, with assistance, placed him on the engine and took him as near his house as he could, then carried him home and gave him in charge of his wife, who healed him before morning. He has been well and able to work right along, from that time to the present, strong and vigorous as ever.

It may not be inferred from this case that all are healed as quickly, but the volume of testimony that can be given in the same line will duly illustrate the broad range of demonstrations in the ranks of a grand army of noble men, whose service we employ every time we travel abroad by rail.—*George H. Kinter, Buffalo, N. Y.*

*Extract from a letter:—*Since I wrote to you last I have had to demonstrate for myself over a dislocated joint. It was terrible (in belief), but thank God now I am able to do my work, and go up and down stairs.

I was traveling when it occurred. My sister, who is a widow, wrote that she needed help, and we were going to her to bring her home with us. I was getting out of the wagon, and in some way slipped and got a terrible fall, throwing my knee out of place, also straining the cords.

My sister lived three hundred miles from us, and we had to go all the way by wagon, as there are no railroads in that section of the country. This occurred when we were within two day's ride of my sister's. My husband and I were alone, and it was nine miles to the nearest house. He helped me into the wagon; the pain was intense to mortal sense. He said, "Oh dear, what on earth will we do, here we are in a strange country and you cannot walk a step, and we so far from where we could get help!" I replied, "Oh no, God is here and he is Love, and we are his

children; he never had a child he was not willing and ready to help, if they only put their trust in Him."

When we arrived at the house, I appeared to have a high fever, and my limb seemed badly swollen. The people there all had a remedy to recommend, but I told them that I did not use material remedies, that I was willing to trust God.

They said I ought to have a doctor, and have the limb pulled back into place, and that right off. I did not say much, but I thought if a doctor had the power to put that limb back in place, God could do it, for he was All-power, and a "present help in trouble."

The bone went back into place that night without material aid, and the next day all the fever left me. I then improved until now I can do all my housework.

The people here think it is wonderful; but I tell them it is no more than God would do for them if they will gain the understanding of how it is done by studying the Bible and Science and Health with Key to the Scriptures.

I never can be thankful enough to God for our dear Leader.—*E. A. W., Burns, Oregon.*

Some years ago the twenty-eighth edition of Science and Health with Key to the Scriptures, was placed in the Buffalo Library.

We felt that a later edition ought to be there. Mrs. W. took the hundredth edition, asking them to exchange the old one for that. They could not do that, as the old one was out. But they accepted the new one, and in a few days she received the following card.—*L. M. Chilcott, Clerk of Board of Central Church of Christ, Scientist.*

Buffalo, Jan. 31, 1896.

Mrs. C. S. W.:—

I have pleasure in expressing to you the thanks of the officers and members of The Buffalo Library for your valued gift to it of a copy of the publication named below, which will be carefully preserved and made useful to the public.

Respectfully,

J. N. LARNED, Supt.

By order of the President and Board of Managers.

Science and Health with Key to the Scriptures. By Mary B. G. Eddy. 100th Edition.

EDITOR'S TABLE.

GOD is supreme Being, supreme Intelligence, supreme Principle. There can be but one Supreme Mind. Any other theory leads directly to the Pagan conception of gods many. This is the plain and emphatic teaching of the Bible, and Science and Health with Key to the Scriptures. Nothing could be more plainly expressed in language. A mere glance at these books ought to be sufficient upon this point. Their language is unambiguous and unmistakable. Over and over again is God's supremacy therein stated. In view of this it is amazing that any who claim to believe the Bible, and Science and Health, should for a moment doubt God's supremacy, or his oneness and omnipotence. Yet the startling fact confronts us that there are those not only professing to believe these books, but some of them assuming to teach and expound their meaning in the name of Christian Science, who persistently maintain that man is the only omnipotent, omniscient and omnipresent being. In our February number we quoted from some of these. Their language was so bold and plain as to be incapable of misconstruction. We may be pardoned for again quoting from this same source. "Now be it known; it is Man who robes God (his Ideal) with Omnipotence. It is Man who sees God (his Ideal) Omnipresent. It is Man (not God) who claims for God Omnipresence. The All-knowing Man; the All-powerful Man; the All-seeing Man, does this."

Here then is an unequivocal declaration that man is God, and the only God. Such a doctrine, we fancy, would be startling even to the heathen, for they acknowledge the existence of gods that are superior to mortals; but this remarkable doctrine, seeking to gain for itself adherents under the name and guise of Christian Science, would annihilate even the gods of Paganism, and substitute man as the only God. Such audacity exhibited in this age, and in Christendom, seems quite unaccountable. Yet to those who have made a study of mental phenomena, and are thus more or less familiar with the irrational extremes to

which mesmerism, both from without and from within, will lead its victims, it is not as strange as to others. It is a phase of mental gymnastics along religious lines peculiar to these latter days that is scarcely less awry than the restless and feverish mental atmosphere so noticeable in the social, business and political world. Even Nature (so-called) would seem to be in a state of general fermentation, if we may judge from the irregular conditions exhibited in weather, storm, flood, earthquake, and other physical commotion. Surely these are times of "chemicalization"; this word, introduced by the author of *Science and Health* for the first time into religious nomenclature, is becoming more and more expressive as time goes on and its prophecies are being fulfilled. Old conditions are breaking up, thought is being recast in various departments of mortal life, and we can scarcely hope to avoid seeing many chemicalizations in the mental realm, such as will lead certain temperaments to almost any excess of riot. We may be sure that whenever mortal man seeks to make himself Deity or erect for himself a belief in any intelligence, power, mind, or principle apart from God, he will run riot, for he has no other refuge than himself. He can feed his self-esteem and satisfy his mad ambition for supremacy only by referring to himself all-power, all-wisdom, all-presence; thus to his upheaved imagination he becomes the only God, and seeks to enthrone his own supremacy. Can any thinking, unmesmerized person fail to see that such conceptions are the wild errantry of overweening egotism?

It is unfortunate, from any point of view, that any sentient being should become so blinded. It is more unfortunate that any who were personally taught by Mary Baker Eddy, and whose opportunities for acquiring a true knowledge of her teaching were of the very best, should become prime movers in the kind of teaching and preaching we are considering. Yet it is true that for some years past such persons have been travelling from Maine to California spreading this pernicious heresy, and quoting the Bible and our text-book in support thereof. They claim prestige and privilege because they were taught in the Massachusetts Metaphysical College, and have been conferring (and we are informed are still conferring) upon their students the degree

of C. S. B.—(Bachelor of Christian Science). It is well understood that no one has, or ever had, the right to confer this degree other than Mrs. Eddy herself as President; and it cannot be that the persons so unauthorizedly conferring it are ignorant of that fact. It seems they go ahead regardless of right or authority, as recklessly defying all human order and authority, as divine. Whoever before heard of an alumnus of a college conferring degrees pertaining to his *alma mater* upon his students? With as much propriety might a graduate of Harvard, who goes forth as a teacher from that institution, confer the Harvard degrees upon his students. Can anyone fail to see the ridiculousness of such a thing?

We hereby notify all upon whom such pretended degrees have been conferred, no matter by whom, that they were wholly unauthorized, and those who assume them do so without a shadow of right. Let them govern themselves accordingly, and cease further imposition upon uninformed and honest truth-seekers.

It should, and but for the situation above set forth, would be wholly unnecessary to say a word in refutation of such distortions of the Bible and our text-book. But in view thereof, and with the hope of awakening honest seekers to the deception practiced upon them, we feel it our duty to call attention to some of the more striking Scriptural passages showing God's supremacy and allness. "I am the almighty God." Gen. 17 : 1. "I am God, and there is none else. I am God, and there is none like me." Isa. 46 : 9. "There is no God like to thee, in heaven above, or on earth beneath." 1 Kings 8 : 23. Similar statements abound throughout the Old Testament. The New Testament reemphasizes them from Matthew to Revelation. Jesus thus addresses the supreme God: "I thank thee, O Father, Lord of heaven and earth." He ascribed to God not only the supreme, but the only fatherhood: "Call no man your father upon the earth; for one is your Father which is in heaven." Matt. 23 : 9. He recognized no other Good, than God, the supreme Good: "And he said unto them, Why callest thou me good? there is none good but one, that is God." He subordinated himself to God: "The Son shall come in the glory (not of himself but) of his

Father." "Of myself I can do nothing." "I am in the Father and the Father in me; the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." "The Father is greater than I."

What rational, thinking person can read these words and draw from them the inference that man is God? He who attempts it is placing himself on a higher plane than Jesus, according to his own statements, occupied. Not only this, but there is but one possible logical result of such foolish reasoning,—namely, that there is no God, and that man is the only supreme being.

Now as to the teaching of Science and Health upon this question, read the definition of God as given in the glossary, page 578: "God. The great I am; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence." Read the Platform commencing on page 225, the first statement of which is: "God is supreme Being, the only Life, Substance, and Soul, the only Intelligence of the universe, including man." In Recapitulation, page 461, God is defined as "supreme incorporeal Being." These statements reflect the entire scope and intent of Science and Health.

Where then is the warrant for the inference that our text-book teaches the supremacy of man? Such an inference is the direct opposite of its teaching. To undertake to so distort these plain definitions of the supremacy of God as to support the theory that man is supreme, is an insult to ordinary human intelligence.

Those who have departed from the teachings of our text-book have themselves made the issue that there is no God but man. We find this claim running, in more or less plausibly disguised form, through all the literature promulgated by the class in question; that is, those who claim to have gone on in advance of Mrs. Eddy. The issue is thus clearly made. It will henceforth be distinctly understood that all who follow this false teaching and literature have arrayed themselves on the side of man's supremacy and God's nothingness. All who remain true to the Bible, and Science and Health with Key to the Scriptures in the truth and purity of their teachings, will ac-

knowledge God as the only supreme Being, the only Power, the only Intelligence, the only God of the universe, and man as his image and likeness. All who seek to climb up some other way are not entitled to the name or recognition of Christian Science nor will they much longer be able to continue their deception. Thus, we say, they have made the issue squarely. So let it be.

The early Christians had experiences quite like these through which Christian Scientists are passing to-day. The following from Irenæus, one of the early Christian Fathers, a student of the pious Polycarp, who wrote and labored in A. D. 120 to 202, shows somewhat of their experiences, and is another evidence of the manner in which history is repeating itself:

"Inasmuch as certain men have set the truth aside, and bring in lying words and vain genealogies, which as the apostle says, minister questions rather than godly edifying which is in faith, and by means of their craftily-constructed plausibilities draw away the minds of the inexperienced and take them captive, I have felt constrained to compose the following treatise in order to expose and counteract their machinations. These men falsify the oracles of God, and prove themselves evil interpreters of the good word of revelation. They also overthrow the faith of many, by drawing them away, under a pretence of superior knowledge, from Him who founded and adorned the universe; as if, forsooth, they had something more excellent and sublime to reveal, than that God who created the heaven and the earth, and all things that are therein. By means of specious and plausible words, they cunningly allure the simple-minded to inquire into their system; but they nevertheless clumsily destroy them, while they initiate them into their blasphemous and impious opinions respecting the Demiurge; and these simple ones are unable, even in such a matter, to distinguish falsehood from truth.

"Error, indeed, is never set forth in its naked deformity, lest, being thus exposed, it should at once be detected. But it is craftily decked out in an attractive dress, so as, by its outward form, to make it appear to the inexperienced (ridiculous as the expression may seem) more true than the truth itself. One far superior to me has well said, in reference to this point, A clever imitation in glass casts contempt, as it were, on that precious jewel the emerald (which is most highly esteemed by some), unless it come under the eye of one able to test and expose the counterfeit. . . . Lest, therefore, through my neglect, some should be carried off, even as sheep are by wolves, while they perceive not the true character of these men,—because they outwardly are covered with sheep's clothing, and because their language resembles ours, while their sentiments are very different,—I have deemed it my duty to unfold these portentous and profound

mysteries, which do not fall within the range of every intellect, because all have not sufficiently purged their brains."

Irenæus wrote several books entitled "Irenæus Against Heresies," in which he shows the vagaries of the ancient Gnostics much as in these days those of the false-Scientists are being shown, and it is amazing how close a resemblance there is between many of their fantastic notions of man's supremacy and those of these latter-day Gnostics. This voice of gods many is the same serpent-whispering which beguiled Adam and Eve. Obey me, says this serpent of mortal egotism, and "ye shall be as gods, knowing good and evil." Verily those who are thus deluded see "that this tree of knowledge is good for food," and is "pleasant to the eyes, and a tree to be desired to make one wise." Wise in their own conceit,—so wise that they cannot tolerate the thought of a wisdom superior to their own.

Nevertheless the voice of the Lord God calls to them, "Where art thou?" And will continue to call until through shame, sorrow, humiliation and "many stripes" "their eyes are opened" and they shall "see their nakedness."

The foundation principle of Christian Science is the first article of the Mosaic Decalogue: "Thou shalt have no other gods before me." Upon this hinges every religious truth. No system of Christianity can exist on any other basis. All of Jesus' teachings are based upon it; and the Bible from beginning to end is but an amplification of it. Upon this Platform Christian Scientists stand. Those who depart from this teaching and go back to a worse than heathen doctrine of gods many, must, in order to be consistent or honest, abandon the name of Christian Science along with their abandonment of its principles. Until they do this we have a right, and it is a duty, to classify them as imposters and deceivers of the people.

We have recently received from subscribers to the *Journal* a large number of postal cards sent out by H. E. Ragdon of Bath, Maine, who signs himself as "sec'y," which set forth some sort of a scheme (we can hardly make out what) for the distribution of what he is pleased to call "Christian Sci-

ence Literature." It seems scarcely necessary to say that this is done without the knowledge or sanction of the Christian Science Publishing Society. Let none be deceived by it, or anything else purporting to be Christian Science literature which does not emanate from these headquarters.

The necessity for rigidly adhering to the rules of the Christian Science Publishing Society is becoming more and more apparent. Piracy and imposition seem to be more rife than ever of late.

We have repeatedly said, editorially, that we do not and cannot answer the specific and promiscuous questions asked us; but the manner in which questions of every sort come pouring into us, raises the suspicion either that our subscribers do not read the Editor's Table, or reading it, soon forget what they read; or possibly think that in this "particular case" they will ask the question any way, and take the chances. Friends, if you knew how much unnecessary work you make us at this end of the line, you would be more considerate. Shall we have to keep this notice standing perpetually?

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This is the title of a two volume book just published by Messrs. Gay, Brothers & Co., of New York City. It is an historical work treating comprehensively of the bibles and religious beliefs of mankind; the systems, scriptures and faiths of every age, race and nation, with a complete and impartial story of all churches and communions, etc. It contains an interesting and lengthy article upon Christian Science, and also a biographical sketch and a fine portrait of our Teacher and Leader, the Rev. Mary Baker Eddy. Mechanically the work is of a high order, and from such examination as we have been able to make of it, it appears to be not less so in every other respect.

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In Monterey, Mexico, I met a woman who told me that while she herself did not believe in Christian Science, she had bought "SCIENCE AND HEALTH" on her way from Wisconsin, where her home was. When she reached Monterey, she met a man, a Clergyman, from the North, whom the M. Ds. had sent there for consumption. They had given him two months to live. She gave him "SCIENCE AND HEALTH," and while doing so she felt that "it was all absurd" &c., but the man read this book, and was healed by it in about two weeks.

MRS. C. W. FRAME,
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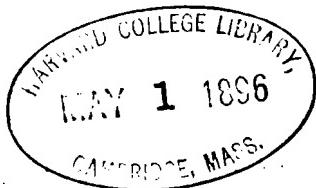
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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XIV.

MAY, 1896.

No. 2.

TAKE NOTICE.

The First Members of The First Church of Christ, Scientist, Boston, shall hold their Communion service on the Sunday following the quarterly Sacrament at the Mother Church.

Both on Communion Sunday and weekly the same form of religious worship shall be observed by all the churches of our denomination.

MARY BAKER EDDY.

The following is the order pursued in the Mother Church on Communion Day:

1. Organ voluntary.
2. Anthem by the choir.
3. Hymn.
4. Reading a scriptural selection.
5. Silent prayer followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.
6. Hymn.
7. Collection and solo.
8. Reading the Church Tenets.
9. Reading the Lesson-Sermon.

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10. Kneeling in silent Communion; concluding with audible repetition of the Lord's Prayer (spiritual interpretation omitted).

11. Hymn.

12 Reading Scientific Statement of Being and benediction.

On other Sundays the following is the order:

1. Organ voluntary.
2. Anthem by choir.
3. Hymn.
4. Reading Scriptural selection.
5. Silent prayer followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.
6. Hymn.
7. Reading of Lesson-Sermon.
8. Collection and solo.
9. Hymn.
10. Reading Scientific Statement of Being and pronouncing benediction.

This order is varied on the first Sunday of each month by reading Sec. 1 of Article viii of Church Rules, just previous to the Lesson-Sermon.

On Friday evenings the order is as follows:

1. Hymn.
2. Reading selection from the Bible and corresponding passage from Science and Health with Key to the Scriptures.
3. Silent prayer with audible repetition of the Lord's Prayer (spiritual interpretation omitted).
4. Hymn.
5. Remarks on Christian Science and experiences.
6. Closing Hymn.

—Editor.

I have no answer for myself or thee,
Save that I learned beside my mother's knee:
"All is of God that is, and is to be;
And God is good." Let this suffice us still,
Resting in childlike trust upon His will
Who moves to His great ends un thwarted by the ill.

—Whittier.

SELF-MESMERISM.

JOHN F. LINSOTT.

SELF-MESMERISM is the abnormal condition of human beings. It is the result of their unbelief in the one and only Mind that is Omnipotent Intelligence, and the belief that each mortal has a mind of his own, a spirit of his own, an existence of his own. The testimony of corporeal sense can master every faculty of the human intellect and bring it under the belief of pleasure or the pains of the corporeal mind. Mortals are thus in Egypt, under the law of sin and death. Every crime against civil law, every form of disease, is possible under this condition of false belief. Such mortals are self-centered, and study cause and effect in the physical realm, so-called. Pride, with them, is ever the strong man who defends their house, and will unwittingly fight the Spirit of Truth that is ever seeking an entrance to despoil it and all the goods in possession, such as passion, fear, envy, deceit, hatred, and revenge. Such self-mesmerized mortals usually plume themselves in the thought that they are self-made, and always worship their creator,—self. They will love only those who are lovely to their sense, and especially those who flatter them and increase their vanity.

The belief that the body can give pleasure is but the subtle device of Malicious Animal Magnetism to enslave the victims in self-mesmerism and cause them to act as agents in drawing others into the snare. Mortals could not be won to Satan through the pains of the senses, which are the penalties of sin. Acute and chronic diseases are but penalties of mesmerism; they are but more positive forms of error that invert and pervert Divine law.

It is not uncommon to see companies of highly refined and intelligent ladies at an afternoon tea talking of their diseases, comparing symptoms, and discussing the merits of different physicians and remedies. They are the product of our schools, from the primary school up to the theological, medical, or State Universities, which are all teaching physical causation and physical effect in the study to preserve health and life, or bodily existence. This is

"eating of the tree of knowledge of good and evil," or studying the body instead of forgetting it. Jesus said, "Take no thought of your life,"—physical sense of existence. He never tells us the why, but Science reveals it as self-mesmerism. Jesus taught the Kingdom of Good, the absolute government of Infinite Mind. It is surely true that every other system than his is anti-Christian. Under the expression of the one divine Mind, all pure thought is legitimate and becomes a means to the new birth or the revelation of Christ, Truth, without which every human being is self-mesmerized, or a child of evil, and has yet to find "the Way, the Truth, the Life." He is "without God, and without hope in the world,"—self-mesmerized. Such a mortal, by his intellectual capacity, may hold a senate in breathless silence for hours, but his is "the wisdom of this world which is foolishness with God," and he comes under the classification that Jesus made. I have known one of the grandest generals of the Civil War, and afterwards an eloquent senator, mesmerized by appetite until a time came in this process of self-enslavement where all that was real to him were the snakes entwined about his neck and arms.

An intelligent physician once told me that a majority of medical experts on special types of disease, usually fell victims to these particular types by the process of self-mesmerism. They think it a physical contagion, when no such thing is possible, as everything in the universe is mental in causation and mental in phenomena.

A Christian Scientist related to me a case of a patient who came to her self-mesmerized with the belief that a peculiar sort of vermin were crawling over her hands and arms. It was so real to the patient that on the second visit the Scientist reflected the belief of the patient until she also saw them for a few moments, but destroyed the whole illusion by the realization of the One Mind, that is God.

Having said thus much only to arrest thought for the purpose of emphasizing Jesus' own statements where he says, "Ye *must* be born again," "Ye are of your father the devil," "If any man will come after me, let him deny himself," "If a man will lose his life, he shall save it," and show that if mortals are not consciously governed by the same Mind that was governing Jesus, they are unconsciously

governed by a belief in a mind of their own, an abnormal mental and physical state, which is sin, or ignorance of God. In Scripture it is called foolishness or darkness, and Jesus said, "Ye fools and blind." In our modern lexicons it is summed up as "Egotist"; one who exalts himself, magnifies his mortality. Another word which still more clearly defines it is "selfishness." (See Webster.)

Mortal mind methods of education quicken the intellectual faculties and perceptions, and such persons are generally considered smart, capable, and usually become leaders in society and politics, and accumulate the wealth of this world. They are always more or less arbitrary and tyrannical. They love the world for what it can add to their vanity. This condition of self-mesmerism can win nearly everything but the Kingdom of God.

Jesus says, "How hardly shall a rich man enter the kingdom of Heaven." We can see how the first Great Commandment levels this class of mortals, and leaves the humble shepherd's crook and staff beside the crown and scepter. The loss of the love of self alone can win the Christ-crowned, immortal manhood. Said the Prince of Light, "Whosoever will be chief among you, let him be your servant." It was the meekness, the true humility, that made it so easy for him to do the work of healing by the doctrine which the All-Father revealed to him.

Paul catches the scientific sense of Jesus' teachings as we read in 1 Cor. 1, "But God hath chosen the weak things of the world to confound the things which are mighty (to sense), that no flesh should glory in his presence" . . . "He that glorieth, let him glory in the Lord." The first three chapters of 1 Cor. are an excellent study on this subject. Surely everyone who reads the Bible, even carelessly, will be led to see and feel that Infinite Wisdom is no respecter of persons, and like water in its downward course, ever seeking unresisting channels. So the Life, Truth, and Love that is our God, will always find unobstructed channels in human consciousness for its utterance, when obedience thereto becomes uppermost. In olden times men wrote as they were moved by the Holy Ghost. The Scripture is the record of it. It must be studied in its spiritual sense, and then the student will discover it is a metaphysical book, and man a metaphysical being. The different con-

ceptions of the different centuries render it obscure. Human theology has never defined it, or defined Christianity. It has remained for the time when Science, God's Sense, should find an obedient human instrument to utter itself in both the letter and the spirit of Truth, uniting forever right reason and revelation. That hour struck when the Text-Book that is giving to all nations the Scientific theology of Jesus the Christ, began leavening Christianity. It is the sweet fragrance of Love expressed by the virgin mind, purified through suffering, until the Holy Ghost came, and the impersonal Christ found a manifestation in an absolute science of letter and spirit. Its Divine genius is stamped on every page. The sacred fervor of Omnipotent Love runs like a river of fire through its imperial sentences, healing those who understand them. It holds up mortal man to his face and shows that he is not God's image, and then lifts higher the shimmering battle axe in God's right hand and deals the fatal blow to all error, showing sin to be its own executioner, as the light that is spiritual law shines into human consciousness, lifts the veil from spiritual wickedness in high places, and lets in the glittering rays of celestial light, places princes, priests, and peasants, neck and neck in the race that all must run, and presents Christ, Truth, as the invisible Priest and Physician, the resurrection and the life of all who turn from sense to Soul. It impresses honest seekers with the majesty and grandeur of Truth, and is replete with the power of Love. It has struck and shocked sleeping Zion as a meteor from the skies. Her mesmeric sleep and dream of material causation and existence is nearing its end.

The inflexible voice of Almighty Intelligence will not cease until the understanding of God as the only Principle of causation becomes the first simple lesson in the nursery and the highest in our universities. Only eyes anointed with the "oil of gladness" can see this sure result of Divine potentiality in Christian Science as presented in this inspired volume, which is to destroy the world, the flesh, and evil, and reveal God's universe.

I am impelled to show a danger line in the study of Science and Health with Key to the Scriptures, and our estimate of our beloved Leader. God is the author of Science and Health, while our Mother and the Book are but Love's

chosen methods to present Him to humanity. Many students look to the means as the source, instead of seeing them as *the* channel or way of Principle to reach our consciousness. Another class of students who have been intellectually trained become intellectually intoxicated with the marvellous beauty of the theology of the Book, and can demonstrate at lightning speed in the letter, who never love the demonstration of healing, cannot demonstrate it, and usually speak lightly of it. They are intellectually mesmerized in the letter. It is as impossible to be scientific in a mere satisfaction with the Theology of Science and Health, without the baptism of the Holy Ghost, i. e., the Spirit of Truth, which heals by the means of Divine Theology, as to be a mathematician and leave out addition of numbers. To heal the sick is a Divine command and a test and standard of Christianity.

We cannot be intellectually saved from sin and death. Jesus could scientifically say, "The words I speak unto you, they are spirit and they are life," because it was the divine impulse uttering itself in human language, the vehicle of Love. The Psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." The letter is the lamp, the Spirit of Truth is the light. They belong together and can never be separated in Science. The lamp gives no light; it is a means to produce a light, and the light is absolutely its opposite, yet the duality is properly spoken of as one. This impersonal Truth is now the mediator between God and man, reconciling him to God.

To read Science and Health, and the Scripture, as Almighty God's message to you, grateful for the message and the means, knowing that the same Spirit of Truth that inspired Mrs. Eddy and the authors of Scripture is ever present to give the spiritual sense, is a sure means toward demesmerizing a human being and the conscious establishment of the immortal individuality, or sonship of God. "The first man is of the earth earthly, the second man is the Lord from heaven." "As in Adam all die, even so in Christ, shall all be made alive." Study 1 Cor. 15. There is no promise or hope for one who does not continue in the way. Patience, perseverance, courage, self-control, endurance, must precede our Olivet. Can we fail in this when it is our God himself "who worketh with us to will and to do

His own good pleasure"? My trouble has been in times when I only half lived it. God seems to be nowhere then and mesmerism everywhere. How our Leader could know it, and sweep down with a chastening rod in rebuke, was once a great mystery to me. I did not then see how it made her burden heavier.

There is but one way to attain the realization of Omnipotent Love, and that is by loving our friends and enemies alike, with the same love wherewith He loves us. There is but one place for us when we fall from absolute obedience to this Divine command, and that is self-mesmerism, sin, death. Absolute obedience, and the whole armor of God is on! Disobedience or indifference and the whole armor is off, and we "dig a pit and fall into it"; we live in our sense of self, which is the "bottomless pit." One glance in this direction is enough. Let us preen our wings of hope and faith, and rise into the very heart of Love, "For with thee is the fountain of life, and in thy light we shall see light." Then with the letter and the Spirit, let us bear witness in better work for Almighty God, our Father. Christian Science is His manifestation and there is no power to defeat our God's eternal purpose and power.

Malicious mesmerism in all its forms is but a lie, a belief of mortal sense, which is itself but a belief of material causation. Above all this dream-sense is the eternal purpose and permanence of Good, which is our life, our existence, and it is endless. In Science, the realization of this becomes a Divine touch, destroying ungoverned sentiments and emotions and leading to the divine impulse.

NOTICE.

The address of the Church treasurer, Mrs. Mary F. Eastaman, will hereafter be 111 Summer St., Somerville, Mass. Will our friends in remitting their per capita tax kindly bear in mind that it will be a great accommodation to our faithful treasurer if they will remit early, instead of deferring it to near the close of the year? By so doing the treasurer can better distribute her work; and we are sure that this little act of thoughtfulness will be gladly exercised as soon as attention is called to it.

THE "STILL, SMALL VOICE."

S. B. D.

In an age when noise and bustle seem the rule, and quiet, restful thought the exception, it is well to pause and consider the import of this silent utterance which came to the prophet above the tumult of the "strong wind," the "earthquake," and the "fire." (1 Kings 19 : 11, 12.) These material elements seemed in their force and fury to be omnipotent, and yet they failed utterly to meet the heart's great need of Elijah, weary, dejected and alone, in the cave at Mount Horeb, whither he had fled for refuge from those who sought his life. He had been standing fearless and alone, as he thought, in a time when the greatest forms of idolatry had usurped the place of the simple worship of God as established by Moses.

In his zeal he had slain four hundred prophets of Baal, hoping thereby to annihilate the error of idolatry. This action in Truth called out a corresponding claim in evil, which Science explains as the revenge of mortal mind upon the destroyer of sin.

When error's louder scream through queen Jezebel—the introducer of Baal-worship in Israel—rose defiantly against him, he quailed for a moment before its seeming power. As Moses, called by God to his great mission as deliverer and lawgiver for Israel, shrank from the responsible work, and fled before the serpent of his own fear, so Elijah fled before this more malicious manifestation of evil. It seemed to threaten not merely his personal sense of life, but far more, the reign of the spiritual idea in Israel, which he had so zealously sought to restore. Hear his "intercession" . . . "against Israel." "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." 1 Kings 19 : 10.

To the thought of the prophet, his work for the destruction of error may have seemed a failure, because his personal connection with it was temporarily interrupted.

But his retirement to the quiet cave, out of reach of his enemies, gave opportunity for learning new and important lessons as to the manner of Truth's working, as also in humility and self-abnegation. Roused by the call of God—"What doest thou here, Elijah?"—he was enabled to rise to the Mount of Vision, where he could discern the powerlessness of evil to destroy a purpose of Good.

Man's part is to obey the demands of Truth, and let God work through His own means, using such avenues as best subserve the ends of Wisdom.

When the silent influence of the "still, small voice" fell on Elijah's quickened spiritual understanding, he rose from his false sense of humiliation and defeat, and went forth at Truth's bidding, to anoint others with the holy oil of his own consecrated purpose; viz., to destroy the claims of evil and establish the supremacy of Good.

Idolatry is mental. It is not confined to any age or clime, but is inherent in mortal mind. It is the acknowledgment of any power but Good, whether by so-called Christians or heathen; and it cannot be rooted out of a nation or an individual simply by the death of persons, but by the action of Truth upon the human mind, whereby natures are gradually and radically changed, hearts are chastened, and sin is rebuked. Only so do mortals learn that there is but One Mind, One Power to whom alone allegiance is due.

The "still, small voice" came also to the prophet Zechariah, in the vision of the golden candlestick with seven lamps, whose oil was supplied from two living olive trees by their sides. The times were troublous, and the work of rebuilding the temple at Jerusalem, after the Babylonian captivity, was hindered by the violent opposition of adversaries. Great responsibility was felt for its completion by those to whom it was entrusted. When asked if he understood the vision, the prophet answered, "No, my Lord." Then followed its interpretation, "This is the word of the Lord to Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Zech. 4 : 6.

From Genesis to Revelation the Scriptures present continuous illustrations of the presence and power of this Word coming in times of need like a voice from out the

unseen,—to rebuke, to awaken, to comfort and encourage, to enlighten darkened thought, and point the Way. It called to Adam, "Where art thou?"—to Abraham, "Get thee out from thy country . . . unto a land that I will show thee"; to Moses with the assurance, "Certainly I will be with thee"; to Joshua, "Be strong, and of good courage"; through Samuel, rebuking the profanity of the priests, the sons of Eli. To Job this voice came "out of the whirlwind" of his own false conceptions of God and conflicting human opinions, humbling pride, and revealing a truer sense of God as the Source of Good, but not of evil.

The Psalmist sang, "The voice of the Lord shaketh the wilderness." "He uttered His voice, the earth melted." The prophet Isaiah heard the "Voice" heralding the "glory of the Lord," and the "good tidings of good" to all peoples under the spiritual reign of the Messiah, the Prince of Peace, foretelling the mortality of error and the immortality of Truth. Isa. 40 : 3—8.

To the ever-unfolding thought of Jesus of Nazareth, always in sweet accord with the Divine will, came the same "voice" from Harmony—"Thou art my beloved Son in whom I am well pleased"—uttered, not alone for his sake, but through him, to the whole world, separated in belief from the Father's Love. This gospel of the Kingdom, this message of "peace on earth and good will to men," was taught and demonstrated with unparalleled results throughout the earthly life of Jesus. It echoed through the early centuries of the Christian era, waking slumbering thought, and quickening into vitality, many who were waiting for its coming.

The revelation of this Christ-Truth of man's sonship with God came irresistibly to the prostrate sense of Saul of Tarsus on his way to Damascus. He heard the "still, small voice," and yielding to its guidance, the man was changed. Henceforth the bitterest persecutor of early Christianity became its great Apostle.

To Saint John, on the isle of Patmos, came "voices" of wondrous import, beyond the power of human sense to grasp, unveiling the mysteries of evil and revealing the Allness of Divine Love. As the prophets of old caught the glad notes of promised deliverance through the coming

Messiah, so the Revelator heard, with prophetic inspiration, the heavenly message of the "little book," which was to come with healing and salvation to this age.

The Discoverer and Founder of Christian Science, Rev. Mary Baker Eddy, speaks of "voices not our own" (Ret. and Int.), which came to her awakening child-thought, gently preparing her for those deep experiences through which she was to learn life's great lesson, and become the bearer of a message of Love to suffering humanity. Like Samuel of old, she responded to these calls,—"Speak, Lord, for thy servant heareth,"—and God has spoken through her to this age, and to all mankind, in a voice not to be mistaken. Science and Health with Key to the Scriptures, is this voice. In response to the demand for a more scientific and practical Christianity, and, as a fulfillment of prophecy, this "little book," has appeared as the "still, small voice of scientific thought," quieting the restlessness of the human mind by fixing it on immutable Truth. Its keynote is the supremacy of Mind. It speaks of "an influence ever present in human consciousness," to heal and save, and calls the world to demonstrate it. Its mission is to restore the lost art of Christian healing which was the foundation of primitive Christianity. The voice of this herald of Christian Science reaches over land and sea. The one hundred and fifth edition, recently issued, is both a triumph and a prophecy of the influence of this silent messenger in the coming centuries.

"RAYS OF LIGHT FROM ALL LANDS."

This is the title of a two volume book just published by Messrs. Gay Brothers & Co., of New York City. It is an historical work treating comprehensively of the bibles and religious beliefs of mankind; the systems, scriptures and faiths of every age, race and nation, with a complete and impartial story of all churches and communions, etc. It contains an interesting and lengthy article upon Christian Science, and also a biographical sketch and a fine portrait of our Teacher and Leader, the Rev. Mary Baker Eddy. Mechanically the work is of a high order, and from such examination as we have been able to make of it, it appears to be not less so in every other respect.

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ON THE SHORE.

ROBERT L. ZILLER.

THREE walked a man, when evening shades grew dim,
Down on a lone and melancholy shore.
He looked out sadly on the gray expanse,
And heard the billows roar.

"Surely," thought he, "this world is but a waste.
For e'en the restless billows seem to moan
That aspiration fails; that hope is vain,
And life a misplaced tone."

"In Fame's proud temple have I sought for Truth,
And midst the wisest men the world has known.
'Seek here,' said some, and others said, 'Seek there,'
But Truth had meanwhile flown."

"And then I sought mid theologic ruins,
To gain a vision of her face so dear,
But through the gloom I only heard these words:—
'She long has passed from here!'

"This mortal life is one great mystery,
And is there life to come that will not blight?
Will death claim all our loved?"—here tear-drops fell
Like silent rain at night.

"O God!" he cried, and fell upon his knees
In humble prayer down on the cold, wet sand,
"Hope in the *world* is dead, give *Thou* me grace,—
Stretch forth *Thy* saving hand."

"My haughty pride of intellect is broke,
I am once more a child,—save innocence;
Lead Thou me to the Truth which is the Life,
Thou calm Omnipotence!"

Scarce had he spoke, and while yet on his knees,
A soft and still small Voice smote on his ear,—
Like mellow music o'er a moonlit sea,—
Which said: "Have thou good cheer,

"For I am she whom thou so long hast sought,
But sought in vain, for there is but one Way

That leads from out the labyrinths of sense
To God's eternal day.

"Humility's doorstep led you to Truth,
Therefore I come to bring a jewel rare":—
And stooping o'er she kissed his aching brow,
And gone was all his care.

Hope like a fountain gushed forth in his heart,
And he rose up, and saw beside him there
A woman standing, robed in shining white,
With face unearthly fair.

One hand did hold a crown-encircled cross,
And one a flambeau, from whose searching light
Darkness fled away, and God's real man
Stood there revealed to sight.

Then looking deep in eyes, Love-luminous,
He felt this new-found Light would all eclipse,
And as she, sweetly-serious, smiled, it seemed
Her heart spake through her lips.

"Time is no more!" she said, "for God hath sent
His angel message to the world once more,
And woman's clear perception hath rolled back
Life's everlasting door.

"And dost thou wonder who I am, dear child?
See here this name, emblazoned on my brow,
'Tis *Christian Science*, and I come mankind
With wisdom to endow.

"And I have here this Key, a little Book,
Which broke wrong's citadel, and sin down hurled,—
'Tis writ with love-tipped pen, for it is God's
Love-letter to the world.

"And from this shore of mortal life I lead,
To pastures green where waters lie asleep,
Where sickness, sin, and death no more are known,
And love doth vigil keep.

"Then come, for thou at last hast found the Truth
(But erstwhile tell thy brethren on the shore),
And I will shelter, guide, and be thy Friend
And comrade evermore."

AN OBJECTION ANSWERED.

ANNIE LOUISE ROBERTSON.

IT is sometimes instructive as well as amusing, to hear what grounds are taken by the opponents of Christian Science, and it is true that the more these opponents say, the more convinced we become that there is no cause for any opposition, for I have never yet seen an article or a sermon that made a single logical objection to this greatest of all sciences, which is teaching us how to find God a present help in every trouble. We do find Him. Through the study of the Bible, in connection with Science and Health with Key to the Scriptures, and the demonstration of its rules, we have learned to rely on Him in sickness as well as in health, in adversity as well as in prosperity. No matter what the trial, God does not forsake us. We are beginning to understand why Daniel did not hesitate to enter the lion's den, and why the three Hebrew children had no fear of entering the fiery furnace. Their fear was destroyed through the understanding of the protecting presence of their God, which destroys human illusions. Neither do Christian Scientists fear the words of those who seem to oppose them, for we can easily say, "Father forgive them, they know not what they do," and feeling the peace and happiness that come from loving our enemies, we find that we have no enemies.

An article from an Episcopal magazine was recently sent me, written by a noted clergyman. From the standpoint of a former Episcopalian, it was very interesting to me. Before coming into Christian Science I had never known any other church than the Episcopal, and like many others, thought it was *the* church, and never felt the slightest interest in any other, until I learned of the practical religion of Christian Science.

It is not my intention to say anything about my former religious beliefs. I merely wish to answer some of the remarks in this article, which was intended as a warning against Christian Science.

In the first place, the reverend gentleman begins, as do

many of our opponents, by making most damaging admissions. He tells us that a certain bishop is much disturbed by the fact that Christian Science is found everywhere among his parishes and among very cultivated people; that it was utterly destroying their faith in the church, etc. From this it would seem that their faith in the church must have been built on the sand of human opinion, since it could not bear the test of Christian Science. After making these complaints on behalf of the bishop, the writer proceeds to try his hand, as he says, at a few thoughts about it. Then he proceeds to make still more damaging admissions about this dangerous (?) heresy, by remarking "that he does not wish to deride what seems to be the earnest and conscientious belief of hundreds of well-educated and high-minded people who are leading pure and good lives." So he admits after all that it has not hurt these poor, deluded people, since their lives are pure and good.

In reading the article carefully I find that the only serious objection he brings forward is that we claim God is responsible for the healing. This objection, coming from a leading divine, sounds strangely. He does not deny the fact of the healing. This he could not do, for there are hundreds and thousands of such well-known cases, that to-day it is useless to deny it. Neither can it be said that there was nothing the matter with those who were healed; for if this objection were made it would force those who would not admit the healing into the position of charging the physicians, who had in most cases, pronounced the name and character of the diseases, with falsifying, either ignorantly or intentionally; therefore the fact of the healing is to-day universally admitted without question; and in this case the objection to God as a healer is the main argument against us. On this ground the same objection would be made to the words of David when he gave thanks to God who healeth all diseases (Ps. 103 : 3); and if there were space for it one could bring up many instances in the Bible where God is the acknowledged healer. The only one I can recall where it is recorded that God was not looked to as the healing power, is in 2 Chron. 16 : 12, where it seems to be mentioned as a reproach to King Asa, since, having sought, not to the Lord, but to the physicians,

he slept with his fathers. One cannot doubt that Jesus taught his disciples to rely on God as the one and only healer.

The article we are considering even denies that it is necessary for the healer to be a believer in God. Strange anomaly in this enlightened age, that a minister of the Gospel should write, and a leading religious paper should sanction an article objecting to Christian Scientists *because* they claim that God is the one and only healer! Jesus' last command to his disciples was to heal the sick, yet here is one probably claiming his authority to preach the gospel by direct apostolic succession, who denies the power of God to heal, unless a drug or some material means be employed.

When the woman touched the hem of Jesus' garment and was healed, he said, "Daughter, thy faith hath made thee whole;" but in the case of the boy whom the disciples had failed to heal, Jesus rebuked them for their lack of faith. Was it that their faith in material means was lacking, or faith in God? Surely it was the latter, and to-day Jesus might have cause to give the same rebuke to those who claim to be his followers. This follower seems to have a very distorted idea of the healing works of our Master and his disciples, since he pleads for the drug, for the doctor, for will-power, for anything and everything except our loving Father.

There is a class of people who claim to heal, but who do not acknowledge God in *all* his ways, since they believe that will-power, one human mind over another, can heal disease. It has always been the claim of error that it could accomplish what God alone can do, but mesmerism and hypnotism can never usurp the power of divine Intelligence, although it would seem our friend would approve of this kind of work, since his chief objection to Christian Science is the fact that we claim that God is the healing power.

He closes the article with an earnest prayer that Christian Scientists may keep the name of religion out of their work. This would be impossible for us to do, since we know that we, of ourselves, have no power at all, and that it is God, and God alone, who heals His children when they turn to Him. It is the key-note of our church, of our religion, of our lives, that God is the one and only power.

He is either all-in-all or He cannot be God, and our religion admits of no half-way position. All glory, all honor, all power belong to God, and however much our former church associates object, we can acknowledge no other power beside God, since He alone heals the sick as well as the sinner; neither does He require the aid of a drug which may be poisonous, or a doctor who is possibly infidel or profligate.

Christian Scientists are striving to follow in the footsteps of David, Elisha, Elijah, Jesus and the apostles, and claim God as the only physician, and like James "prove our faith by our works."

There is much room for improvement; our steps are feeble as yet, but we know the path we are treading, the road which leads from earth to heaven, from materiality to spirituality, and gladly will we extend a hand of loving welcome to all who will walk with us, and if they at first do not know where to find God, we can share the light that has already come to us, and lead them along, until they too find God a very present help in time of trouble, a healer of *all* their diseases.

A SERVICE AT THE MOTHER CHURCH.

Boston, Sunday, 3 P. M., 1896.

Dear Jane:—I went this morning to Mrs. Eddy's Church. I scarcely know where to begin to tell you about it. The service consisted of singing, responsive reading from the Bible lesson-text, then reading from two reading desks on the same platform, one reader being a man and the other reader on his right hand being a woman. The man read selections from the Bible, the woman read from Science and Health (Mrs. Eddy's book). As I had heard it all before, at first I did not feel interested, but after I had been there about a quarter of an hour, all the load of existence seemed to roll off me, and a peace that I had not known for a long time seemed to take the place of my worry and anxiety.

There was no sermon, lecture, or exhortation of any kind. Just a large church full of people thinking harmony instead of discord. The church was full, the people were in no way peculiar looking except for a certain quiet purity

about their faces,—they did not look like followers of an ism. What surprised me was to see fully as many men as women. Ella B—— and her husband were exactly the class of people most largely represented.

Another thing which surprised me was that they must have more money to spend on their church service, than almost any church I was ever in. This was no special service, but the church was beautifully decorated with greens, and a tall glass held a perfect fountain of magnificent white roses. The church itself is a gem such as I have seen no other denomination erect. It is of a soft colored grey-white stone,—entrances beautifully tiled and marbled. It stands in the angle of two streets thus (here the writer had sketched the position of the church by a rough diagram), but when you get to the auditorium it is located somewhat like Doctor Baum's church. In fact, it might suggest to you Doctor Baum's church, glorified. The walls are soft, cream tinted, with a suggestion of pink. The lettering on them is flat, in gold, but nowhere staring or intrusive. The floors are stone mosaic, with velvet rugs on the passages of a deep, rich mahogany color; the seats are of that white polished maple we used to long for in expensive bedroom sets. They are upholstered in couching of a rich, soft, dark shade between a brown, a yellow, a mahogany and a terra cotta, which is none of them, but perhaps all of them combined.

The effect, rather the feeling, of the whole place, is of cream toned down to everyday use. The stained glass windows are all of Christ healing the sick or raising the dead, except three. Two of these represent Mrs. Eddy's book open, and one represents a Bible open and showing the first chapters of John. In the center of the ceiling is a stained glass ellipse, and in the middle of this a magnificent white star. The railing of the gallery is overlaid with costly marble.

Knowing Christian Scientists only as strugglers, people leading a forlorn hope (as many think), this church is a surprise. The feeling of the whole place is harmony, and it is only in writing it up, away from the place, that the great cost of every thing dawns upon one. The floors of the halls and rooms are all stone or marble. Across the hall

from the auditorium is an alcove-like passage, and marble steps go up to a cream white door, above which is the single word "Love," in gold letters. A drapery shades this alcove and instantly suggests an inner sanctuary. I learned that this is called, "The Mother's Room," and was furnished by the children of Christian Scientists for Mrs. Eddy's retreat when she comes to Boston. It is certainly the most exquisite place that mortal ever imagined for a resting-place. Only four people are allowed in at a time. I waited after service and tried to take it in. It is a large room with two alcoves. The main room gives you first of all an impression of all whiteness. The mantel surrounding the fire-place is of purest onyx. The floor is inlaid and covered with a dove-gray rug. The upholstered chairs are grey silk velours. It has three stained glass windows illustrating "Christ and Christmas," a poem by Mrs. Eddy. I have never read it, but one window was very beautiful to me,—just blue clouds and a white star shining through. The names of the children are recorded and enclosed in an onyx bee hive to which Mrs. Eddy has a little gold key.

One alcove shaded by exquisite sage velours draperies has a folding bed of white mahogany. The other is a toilet room. In this room all the pipes, and in fact everywhere that a piece of metal is required, seemed plated with pure, burnished gold. Flowers in pink and white were placed on the desk, and here and there all over the room. The whole thing seemed like the fancy of children who say, "let's pretend," and then let their fancy conjure up the most exquisitely unthinkable things. Even if one had no sympathy with their teaching, no one could help sympathizing with the child-like spirit of this people who have said "let's pretend," and have suddenly thought so vigorously that their fairy thoughts have taken shape before their eyes.

The whole thing strongly suggests that this worldly desert might blossom like the rose if only enough people were harmoniously united in making it do so. The rain pours steadily down to-day, but it is a more beautiful day to me than any I have spent in Boston.

If there is anything I can do, let me know. Before to-day, it did not seem that I could help you much except by

keeping myself away from you in mind and body, but just now I feel as if I were safely awake from a year-long nightmare.

It just occurs to me that I have not said anything about the readings,—they all were arranged to show the power of Christ and that this power was spiritual. That God is all Mind. Before the benediction, was an affirmation that there is no life, truth, substance or intelligence in matter. That the living reality is Spirit. Nevertheless, they make most beautiful provision for the body, which I suspect we all need to do to get along with any sort of comfort or happiness.

Linda.

A GOOD SAMARITAN.

Dear Journal:—A few days ago I received a letter from my dear friend and sister living in Denver, Colorado. She wrote of the sermon delivered on the first Sunday in January in the Boston church by our dear Mother, Mrs. Eddy. The few moments she spoke must have been wonderful, and the fruits are seen, for some were healed in the Mother Church during the sermon. I was rejoiced to hear of this. I know by experience that there is a mighty power of God through Christian Science. So I will tell you my experience. It is possible that I can do good to others and cause them to believe in the great work of God. My friend wrote me she would be glad if I would write to the *Journal* and tell my experience in coming to America, and how after my return, my wife was healed; it would be an interesting letter to publish in the *Journal*; but it is not easy for me to write in a strange language, and if you publish it, it is necessary for you to correct this wrong and broken English, and make it proper to read.

In December, 1892, we went,—my wife, daughter of ten years, and my aged mother, with many other emigrants from Holland,—to settle in the San Luis Valley, Colorado; but when we got there we found no water for irrigation. My mother passed away while we were there. We went to another place, but found no water, meantime living in a

wagon much of the time. The emigrant agent ran away from there with the wife of his friend and took the money of many of the emigrants with him. So we went to Denver. We tried to find work, walking about all day, but evening came and no work. We rented a furnished room, but found we could not cook our meal in it, so we looked in a store for an oil stove; the storekeeper (a lady) came out and asked us if we wanted something. We told her our story, and she said she had read about the Holland Colony. She talked with us, comforted my wife, and gave us good counsel, saying she and her brother would help us get work, and everything would be all right very soon. I cannot tell, my dear sir, how glad and happy we were. We needed a good word and warm heart, and she was that moment for us an angel from heaven to guide and direct us. She allowed us to make supper in her room, and before eating we shut our hands in prayer. After this she said, "I see we belong to one Father in heaven. This morning my prayer was to do something good, and now this evening I am able to help wandering people."

Since that time we have had a bond of friendship; yes more! she taught us Christian Science. It was a very happy time. I found work in my trade, rented a house, and we got everything we needed; but this good time was short. The silver question made the factory close and I was out of work. We went to Sterling, Colorado, because I thought to get a small place to make a living. Our friend Miss R— (the Scientist) said it was a mistake to leave Denver, and I am sorry we left, because we could have learned more of Christian Science there, but I understood not enough of Christian Science then to see. I bought a piece of land at Sterling with a right to water from a ditch, but when spring came I could not get the water. Then our friends in Holland wrote that I could get work back there, so in 1894 we went back. As long as we lived at Sterling we had communion with Miss R—. We lost all material by travelling to America, but we found a great spiritual treasure,—an everlasting treasure, much better than all material treasure of the earth, which nobody can take away, and this treasure of Light and Truth is Christian Science.

Last winter my wife had a bad disease with her bowels. The doctor came and gave her medicine and drugs, and said she must stay in bed and must eat only dry bread and rice, and drink milk. She was pale, thin and weak. She was so bad that nobody had any hope that she would get well. It was on Sunday, the worst day of all in her sickness, in the evening, I was reading and translating a part of the book Science and Health. I did this after consultation with our friend, Miss R—, because before this she had treated my wife (this looks very strange, she in America, my wife in Holland, but for the Spirit there is no distance). We were talking long together about Christian Science, about the nothingness of the body and the strongness of the Spirit, and my wife arose and said, "I will not be more sick; I am better at this moment"; and I said, "Now you are better." She took no more medicine. I said, "Now eat what you want." The next day she did eat everything she wanted. The doctor said not to eat potatoes or any vegetables, but she ate potatoes and cabbage. We all rejoiced at this wonderful healing, and gave thanks to God for the Light that shines in these last dark days for the benefit of everyone that will believe in this great work. By this I have to end my writing. Excuse my broken English. If it is worthy to publish let me please know. If not, you know what is the best. With compliments and love of all,

Your friend,

Leeuwarden, Holland.

D. Ballart.

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WILLIAM B. JOHNSON.

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NOTES OF GRATITUDE.

The following letter was written by Mr. C. W. Wheeler, editor and proprietor of *The Waitsburg Times*, Washington. The "Dora" referred to is his sister, the young lady whose letters to her former teacher were published in the November, 1895, *Journal*, page 331.

My Dear Mother:—Alice, Dora, and Amy have gone to church, and you already know what I am doing—writing to my dear old mother, my best earthly friend. I received your letter a few days ago and was delighted to get it and for two reasons. First, because it always gives me pleasure to hear from you, and second, to be assured that my letter had given you so much pleasure.

And now let me speak to you of Dora: You are correct when you say that her improved condition is all due to our Heavenly Father, who alone can comfort, who alone can cure us of our infirmities, who alone can cleanse us from all sin.

Dora was gradually but certainly growing worse, was most certainly doomed to soon pass from earth to that world beyond the grave. Her physician said he could do nothing for her; could only aid in making her comparatively free from pain during the short time she might live.

She and Alice and I talked the matter over, and all decided to discharge the physician in charge and put her case in the hands of Christian Science. This we did at once, and shut off all medicines of every kind, and under that treatment she began to grow better fast. All pain suddenly left her, her wounds began to heal; she was able to eat whatever was set before her without any pain following. She was able to sleep well, to read all day long—in fact to do as she pleased. In short, she has grown steadily better and stronger in body and mind since the very moment she put her case in God's hands, and by Him she is most certainly being restored to health.

"Praise God from whom all blessings flow." Yes, Dora is well and in time will gain her former strength. Another miracle has been performed. God lives among His people

to-day, ready and willing to bless them, to make them free from infirmities, if they will only put their trust in Him.

And what a blessed assurance it is! Throw drugs away; trust God, not man, and all will be well. "None but the pure in heart shall see God." In His name heal the sick, raise the dead, cleanse the lepers, cast out demons. Jesus said: "I am the way, the truth and the life; no man cometh unto the Father, but by me." Why not trust him? Again, Jesus said: "If a man love me, he will keep my commandments, and my Father will love him, and we will come unto him and make our abode with him." "Let not your heart be troubled." "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And so on all through the teachings and promises of the blessed Christ there are assurances without end, and all we have to do is to trust Him, keep His commandments, walk in his footsteps, live by his teachings, remembering always that "None but the pure in heart shall see God."

Thus, my dear mother, have I written you of Dora's improved condition, and the cause which brought it about. To God give all the praise.

With much love to you, to Stacy and her family, to all my friends, I am,

Yours devotedly,

Charlie.

Death and Disease must have many a jolly tete-a-tete chatting over the "discoveries" that are made regarding their partnership for the misery of mankind. If all the preventives of disease were adopted, it wouldn't be safe to ride in street cars and it would be dangerous to walk on the sidewalk, because microbes from dried spittle are floating around in the air. And now it has been revealed that whiskers provide nests for whole families of germs. If that declaration had been made by the Barbers' Union it would be received with sundry shakes of numerous wise heads, but it comes with the stamp of wisdom from a medical center. The doubting Thomases will not be willing, however, to accept the theory as correct, unless it be followed by an amendment that the only safe way to evict germs is by wearing the head bald.—*St. Joseph Herald.*

A STRANGE CURE.

The following article, headlined a "Strange Cure," is from the Cincinnati *Commercial Gazette* of March 2, 1896:

"To the average educated and uneducated mind alike, there is a species of repugnance toward accepting a statement that this or that person was cured of a malignant ill without the assistance of the man of orthodox medicine. Christian Science has not obtained such widespread recognition that any great attention has been given it, especially in Cincinnati. Many scoff at it, few believe in it, and the statement that a woman living within three squares of the business district, has been in the past three weeks practically rescued from the cold grip of death, and is now well, will doubtless be received with a species of incredulity; but such seems to be absolutely a fixed fact.

"The woman in question is Mrs. Glenn White, a sister of Messrs. J. Franklin and Harry Jones.

"Towards the close of last January, Mrs. White, who has been affected in health, especially by a trouble that had for twelve years caused her to speak with difficulty above a whisper, was seized with a sudden illness. It was apparently brought on by exposure. She kept up as long as she could, but finally had to go to bed, and from that time she seemed to fall gradually, but surely. Her trouble developed into an acute case of neuralgia of the stomach. A doctor, one of the leading practitioners of Seventh street, was called in, and prescribed, but Mrs. White seemed to grow no better. Finally one day early in February the crisis came.

"At about 4 o'clock in the afternoon she began sinking. She rallied enough to call to her twin brother, who stood near, by the mantel, that she felt she was dying, and requested him to go at once for the doctor. The young man (Harry Jones) seized his hat, and went at once to the doctor's office. He left word for the physician to come at once, and hurried back.

"In the meantime, Mrs. White continued to grow worse, and, as the hands of the clock approached 6, the flame of life seemed to grow dimmer and dimmer, until at a supreme moment, those at the bedside, a friend of the family, Mr. Martin, a Mrs. Donnelly, and the twin brother, Harry, gave way to tears, and all felt, actually saw, that dissolution was near. The eyes sank and became fixed with that unmistakable stare, the chin dropped, the awful pallor of death crept over the face, and all the accustomed signs of death became apparent. Just then some one called the brother Frank, who had come in a few moments before, to the bedside of his sister, who was dying. With his great coat on, and just as he had come from the street, he hurried in, and calmly asked if they were willing to relinquish her to him and his methods.

"Wildly they cried:

"Yes, yes, do anything; save her if you can."

"The brother sat down, commanded silence, bowed his head over her in perfect quiet. In two minutes there was a change in the face, a little life crept into it, a little flutter was discernible about the lips, and in twelve minutes the form of the woman that had lain so quiet and still, was noticed to stir perceptibly, and then all at once the watchers at the bedside were startled by a sudden nervous twitching or jerking movement of the patient, which almost raised her from the pillow. In three minutes more she was talking, and even laughed. She remained in bed four days more, then arose and began going about the house as usual, and when seen by a *Commercial Gazette* reporter yesterday at the home of the Jones', 409 New street, appeared perfectly well, save the impediment to her speech.

"The brother, Frank, who was thus mysteriously instrumental in saving his sister from the very jaws of death, is a pleasant-faced, earnest-looking young man, of probably thirty-eight years of age. He is evidently a man of culture, and impresses one immediately as a student and thinker. He is the manager of a business on Vine street, and writes music, besides, is collaborating with two or three of the leading literary lights of the day on important subjects.

"I have been a Christian Scientist but little more than a year," said he in explanation. "I was before, I may say frankly, little better than an agnostic; I leaned, if anything, toward the Ingersollian belief. I had studied much, delved into religion with that earnestness that usually begets the condition in which I found myself, and really hardly knew what to do with myself. Christian Science was suggested to me through a scene I witnessed one day on the street. This was simply a woman running to catch a street-car. I knew that woman as an invalid, who had to be for years wheeled about in an invalid chair. The transition was so sudden; I saw her last crippled and incapable of lifting a foot to the ground; here I witnessed with my own eyes the same woman running, and that with the agility and swiftness that characterize races of that particular character. The result was, I received a book to study. I took it home and said nothing to anybody, kept my own counsel, asked nobody's opinion, would not allow myself to be influenced to go to the Scientists' Church, or receive any instruction. In short, I wanted to investigate the thing for myself, and I did. I kept this thing up a number of months; I did not go near the place where the Scientists hold their readings, until I had determined that it was what I wanted.

"The case of my sister is the first I have ever taken up; you know we call them "claims." I took up the claims, one after another, until I had succeeded in getting her out of bed. She now has a trouble that has baffled the skill of physicians for twelve years. She speaks with difficulty above a whisper. I am as truly convinced that I will remove that difficulty as that I sit here before you."

"Mr. Jones was requested to ask his sister if she would step into

the room a few moments. He graciously complied, and directly his late patient stood near. Mrs. White is a woman of about 28 or 30 years of age, and, as she stood before the two gentlemen, looked to be in very good health. Asked to tell about her recent close call, she modestly complied, talking only when interrogated, and apparently regards her big brother as a species of good Genii, as her eyes constantly sought his face with a sort of trusting look, as she related her experience.

"Yes, I firmly believe I was very near the brink. I felt life slipping away gradually, and my last recollection of anything was when I cast my eyes toward the mantel and saw Harry with his hand to his face, looking oh, so sad. I assure you I have every reason to be very thankful to my brother here. I had never put any confidence in his methods, nor did any of us believe in it, because, perhaps, we had never really investigated it, and that was the reason, of course, we had Dr. —. Now, I am, of course, a firm believer in brother Frank's belief. And now, as he told you, he is treating me, "taking up the claims," as he calls it, and I can tell the exact hour and minute he begins the treatment, although he may be a mile away, or in any part of the city, and I here at home."

"Mr. Jones talked in an interesting manner of his belief, always in a modest way, and remarked that the case of his sister was a trifle compared with one that came under his observation at Wildey Hall, Odd Fellows Temple, where the Scientists meet. This is a handsome young lady from the hills, whose sight has been entirely restored through her persistent application, and a patience that extended over a number of years. She was blind from birth until very recently and the blindness was not only effectual, but of the disfiguring kind."

Wishing to verify the above very interesting case, we wrote to Miss Emma A. Estes of Cincinnati, who replied as follows:—

The Lombardy, Mar. 11, 1896.

Dear Brother:—Yours in regard to the case of healing in *Commercial Gazette* received.

I am glad to say it is authentic, and I am acquainted with the parties. Mr. Jones is a student of mine, having gone through the course about a year ago and is an earnest, honest disciple of Truth. This testimonial was given at our Wednesday meeting the day following its occurrence, and the next Wednesday the lady was there in person. The same day a stranger who had never attended our meeting before, came there deaf, and when asked to come to a front seat said, "No, I can't hear at all, so I'll just sit back here." When the meeting was about half over, much to her as-

tonishment, she *heard every word*, and has heard perfectly ever since. This is the third case of healing of deafness at our church services. One of the most remarkable cases of healing is that of a young lady who has never seen clearly from birth, her education in music and everything being gained by someone reading to her. A few weeks ago she testified that since attending our Christian Science services she was seeing to read the hymns in our Hymnal. The next week, for the first time in her life, she saw the sunset, and to-day she said she could see the face of the speaker. The gratitude with which she gives her experiences is unbounded and she says she thanks God with every breath for what Christian Science is doing for her.

Very Cordially in Truth,

Emma A. Estes.

Henry Watterson paid this tribute to Abraham Lincoln in his speech on Lincoln's Birthday:

"His was the genius of common sense. Inspired as truly as were Shakespeare, Mozart and Burns, he was surely inspired of God. Born as lowly as was the Son of God, without training, he was snatched from obscurity in a moment and entrusted with the destiny of a nation. This fantastic figure was led to the front by a divine power. He was surely inspired of God. From no other source could have come the marvellous power which marked every step of his pathway."

In the religious world a New Hampshire woman has come to the forefront in the person of Rev. Mary Baker Eddy, who has discovered and founded a religious and ethical system which is bound, by its very nature, to supersede all other religions. It is the science of Christianity which can be demonstrated and which includes medicine, theology and all true science. "Clad in the panoply of love," armed only with a sling and a pebble of Truth from the brook of Divine Wisdom, this brave woman goes forth to battle with the Goliath of Materialism.

In an age of crime and sensuality she raises aloft the standard of Truth declaring that "All is Infinite Mind and As Manifestations," and throws down the gauntlet and challenges the world to meet the issue.

Already it is estimated that one hundred thousand followers have come to the rescue and still they come. Thus we see by the retrospect that this is truly "Woman's Hour."—*Nashua (N. H.) Daily Telegraph.*

DRINK IN THE PUBLIC SCHOOLS.

M R. William George Jordan, a brilliant and forcible writer of New York City, in a recent number of *Current Literature*, thus ably animadverts upon the recent legislation in New York providing for the introduction into the public schools, of experimental study as to the effects of alcoholic drinks upon the system.

"The most eloquent proof of the inherent vitality of Christianity is that it has survived nineteen centuries of its teachers. The unanswerable proof of the indestructibility of the human mind is that it still lives despite all the efforts of modern education. And now—they have introduced Drink into the public schools. A Herod Legislature has decreed that the innocents are to be drugged with lessons on alcohol and narcotics. They will see in all detail the horrible results upon the system of excessive drinking and smoking. Probably pictures will be shown them of tissues as they appear after a few months' companionship with alcohol. Young minds readily susceptible to impressions of sweetness, purity, nobility will be tainted by this criminal teaching. Does legislation think a mild inoculation of intemperance will guarantee future immunity? If such instruction be good, why does legislation stop here? Why does it not run through the whole catalogue of human sin, misery, and folly? Why does it not prepare a primary education of Murder as a Fine Art, by De Quincey? Why not have daily clinics, with Confessions of an Opium-eater as a quiz-book? Some kindly hand, keen to aid in the demoralization of childhood, could readily expand the necessary pages from Oliver Twist into Fagin Tactics for Youthful Readers, Approved by Legislation. Each of the Commandments could be made into separate manuals with graphic examples. But there is one redeeming feature of legislative insanity—it is never consistent. The whole question would be humorous if it were not supremely serious. Science and moral common sense agree in forbidding such teaching. The revealings of the latest science show the marvellous power of suggestion, the stimulation of a thought sinking into mind—mind, that in the exquisite accuracy of psychic processes never loses, never forgets. Constantly telling a child not to lie is giving life and intensity to 'the lie.' The mere negative does not amount to much, it is like a tag on a trunk—it may be lost but the trunk remains. The true method is to quicken the moral muscles from the positive side, urge the child to be honest, to be loyal, to be fearless in the truth. Tell him ever of the nobility of courage to speak the true, to live the right, to hold fast to principles of honor in every trifle—then he need never fear life's crises. So it is in the matter of temperance teaching.

Drill exercises in the intoxicating effects of various mixed drinks (here the child should name all the drinks in alphabetic order, giving recipe for each) will never make a pupil temperate. The tendency will be to make him pursue the fascinating scientific method of following investigation by experiment. The individual ever flatters himself that he is clever enough to slip the sweet and avoid the bitter in all evil, and familiarity with evil tends to strengthen this, not to weaken it. Fill the mind of the child with the beauty of temperance, not the horrors of intemperance; show him even that the only way to highest good is through sobriety. Constantly suggest this to the pupil in comments on the lives of the world's great men, their influence and example. Moral common sense shows the falseness of the theory of teaching evil as guide-posts on the road to virtue. Agitating stagnant ponds does not purify them; it merely sets the filth in circulation. Subjecting our physical body to contaminating disease is not an aid to health, and this is equally true of the mind. No one ever learned morality by studying sin, but only by fixing the eye on virtue and following that as the Magi followed the star in the East. While the burden of the new law must fall on legislators, greater blame must be given to those educators who have been accomplices before the act, for from them we should expect at least a germ of reason."

Mr. Jordan's strictures are eminently just, and show to what ridiculous extremes the study of physiology is being pushed.

A CRISIS IN A PATIENT'S CASE.

A HOSPITAL surgeon tells a touching story of a patient's illness. A few days ago a woman was sent from Gouverneur Hospital, New York, to Bellevue. Shortly after her arrival her husband called and asked to be allowed to see her. While she was at Gouverneur his devotion had won the hearts of doctors and nurses. He was permitted access to her and would stay around in the yard between his visits, that he might question any doctor who came out of the ward as to her condition. They would answer him kindly and give him all the encouragement they dared. But toward the last they could not give much, and when it was decided to move her to Bellevue, the danger could not be disguised. He expected that he would be able to see her there, but no one knew him and he was told that it was against the rules. "It's nearly ten o'clock," said the surgeon, "you cannot go up. Besides, it is a bad case. I heard them talking about it." The man flung himself on

his knees. "I never knelt to mortal man before," he cried; "for mercy's sake take me to my wife that I may see her before she dies." The surgeon's heart melted. He went up to the ward, found the woman tossing in fever and asking for her husband. He came back and beckoned the man to follow him, warning him to be quiet and not stay long. There was a little weak cry of joy from the cot, as he bent over it, and a poor wasted arm was thrown around his neck. In a minute or two he stole noiselessly away. His wife had quieted down and was asleep. The next morning the physician in charge of the case said: "Queer thing that Gouverneur case. It looked pretty bad last night, but she went to sleep like a lamb all of a sudden and slept all night, and now, I guess, she'll pull through." Her husband's visit had produced the rest and peace that no medicines could have given and probably saved the woman's life. The remedy was outside the province of the physicians, but it was effective. So the world often wonders at the transformation that comes in some lives when, after great distress, the heart is filled with joy by the recognition of Christ as the Saviour. There is no exaggeration in the promise: The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. (Phil. 4 : 7.)—*The Christian Herald.*

SONNET.

Oh! for one moment just to realize
That Love and Truth is Life and All in All!
One flesh-free moment knowingly to crawl
Outside this man-pieced, mutable disguise
Of senses,—fears that chain and tyrannize
Our thoughts, our smallest actions, and intrall
The omnipresent Goodness in a stall
That's narrowed to the world's delirious guise.

Oh! for one moment consciously to wreck
The carnal mind, to thwart the senses' might,
Cast off the clinging past, and disobey
The cynic world; repel its wheedling beck,
Receive one glint of omnipresent day
Unchangeable; and prove there is no night.

—Wm. L. Johnson.

NOTES FROM THE FIELD.

A T a time when all the world seemed dark, doctors and friends powerless to help, God very far away, and either unable or unwilling to hear, my attention was first called to Christian Science. My husband was ill and could obtain no help from *materia medica*. In despair and great doubt we decided to try Christian Science treatment. Bronchitis, liver and kidney trouble, dyspepsia, and other annoying, if not dangerous physical disorders, one after another gradually disappeared. A growth in the nose and throat was not mentioned to the Scientist, but this also yielded to the influence which seemed to transform the whole body, and he found to his surprise, entire relief from this, which had for years prevented him from breathing with his lips closed.

His was not a rapid case of healing; but after many weeks he was changed from a weak, discouraged invalid, to a man strong, buoyant, hopeful and courageous, instead of fearful and despondent.

The same Scientist healed my daughter of an aggravated claim of malaria, the chills recurring sometimes twice in one day. The physical healing, however, was less wonderful than the mental change; formerly a moody, unhappy child, she has ever since the treatment been full of life and sunshine, and is able to overcome her own claims, never asking for help.

I wish also to mention a claim of deafness in one ear, the result of scarlet fever, which I had about sixteen years ago. The deafness caused me much annoyance, but I had not yet decided to be treated, when one day my daughter whispered, by mistake, into my deaf ear and I found it was no longer deaf. This change had been brought about by the faithful instruction received from my teacher, and the constant study of Science and Health, which book has changed the entire atmosphere of our home.

Shortly after we became interested in Christian Science a maid came to me, who was obliged to wear glasses and a shade, being troubled with an affection of the eyes.

I did not feel advanced enough in understanding to treat her, but explained, to the best of my ability the power of God, and gave her a copy of Science and Health, which she read with much interest. She soon left off both shade and glasses, assuring me her eyes had been cured by reading the Book. This I did not think possible, but I now know the statement was true, for we constantly learn of new cases of healing through reading this blessed and wonderful book.—*M. H. W., Brooklyn, N. Y.*

Last September, the writer was travelling through a wild, desolate country in the night time. Soon after midnight, on the boundary lines of Utah, the train came suddenly to a halt. Word quickly passed among the startled passengers that we were being "held up." The conductor came through the train with a troubled demeanor, and warned us to stay in our places, and keep very quiet. One passenger there was who began to think: "Why is not Christian Science applicable in all times and places, and if so, why not try it now?"

So the thought went up in silent communion and declaration that God is All, and that no harm can ever come to those who repose unlimited, steadfast trust in His almighty Love and Power. What was the swift result? this! that no robber entered the train or endeavored to molest a single passenger on that train. Nor is this all there is to tell: the bandits decided to cut off such of the coaches as they supposed would contain money or other articles worth plundering, and so ordered the train hands to detach two of the cars, and then made the engineer pull them out to a spot where they would be free in their nefarious operation, about a mile distant from the rest of the train. But all their manœuvres seemed to be handicapped; they discovered that instead of cutting off the express coach, the one most wanted, they had blunderingly left that behind with the balance of the train. In fact every move they took was checkmated, so that abandoning their ill-planned, wicked job, they left in disgust, first telling the engineer to take the cut-off coaches back to his train, while they fled to the adjoining hills.

Another remarkable feature, is that the passengers, many of whom were ladies, did not after the first moment of their surprise, seem to display fear, but sat calmly in their seats as though it were only such ordinary delay as frequently overtakes railway travellers by reason of accident occurring on the track or to the engine. Surely God is our refuge and strength, our sure protection under the most trying circumstances, if we *know how* to trust Him and do so.—*L.*

The *Journal* for March with its "new dress," its words of wisdom in the new tongue, its spirit of freedom, Truth and Love, came like a messenger from heaven—and so it is. Surely no Christian Scientist can afford to miss a single number. The price of subscription comes within the reach of all, no matter how poor one may seem to be. I believe the spirit of loving rebuke to selfishness, in this number, is doing much toward breaking the delusion of limitation which many are struggling under. It is hard to have patience with that disease called "can't afford it." I honestly believe that if these dear "can't-sick" ones would dissect thought, they would find the cause to be "don't want to"; for right desire will certainly manifest itself in prayer answered.

I am laboring diligently to increase the circulation of the *Journal*. There is no worthier cause for labor, aside from the spread of our text-book. Christian Science first came to my notice through a *Journal* which a business man had cast into the waste basket. From that hour I felt that I had found what I was looking for. After this, some tracts placed in a box at the railroad station, directed me to a reading room, where I at once purchased one of each of the books on sale, including *Science and Health*.

This, my experience, convinces me that it is good to circulate *Journals* and tracts, in every possible way, even if some do find their way into the waste basket. There are many in every community who are ready to see when the Truth is brought to their notice. Too many Scientists are content to sit and strive for the individual enlightenment of their own consciousness, while the only way to get light is to be up and doing. The unused talent will not

increase. When God is loved with all the heart and the neighbor as one's self, the heart, head and hands will work in unison. When we labor more for the Cause, and less for self, even in a spiritual sense, we shall progress faster.
—J. E. S.

I send a few words in acknowledgment of the Truth conveyed in the "Mother's New Year gift to the little children," published in the January *Journal*.

While stopping with friends for a short time recently, where there was a little girl aged three and a half, I heard her repeating several little rhymes soon after my arrival, and at night, "Now I lay me," was repeated with due solemnity. As her parents are not Scientists I asked her mother's consent to teach her the precious verse; there was no objection, and it was soon learned, and we called it her little prayer. The following evening at the usual prayer time, without dictation from any one, "Now I lay me" was discarded by the child and the new one was heard, and each evening thereafter. On coming to the table one day, she said she would "bless." We waited for her to repeat,—with a very perceptibly awakened consciousness of new meaning to it,—the gift in verse.

Some little trials arising, I told her to say her little prayer and they would go away. After that on different occasions we would hear her repeating it, and the trouble vanished. Later the first verse of the one hundred and sixty-first hymn, from the Christian Science Hymnal was learned, and that was repeated each time after the prayer.

One day she came to me with tears streaming down her cheeks and marks of the cat's claws on lip and hands and said, "Say the little prayer, and Shepherd 'too!'" Taking her on my lap we repeated them together until she said, "It is all well now," then she ran with a bright, happy face and told her mamma the same.—E. V. S., Waddington, N. Y.

The *Journal* for the Public Library is paid for by our Sunday School of about thirty-five or forty little folks. They have been very anxious to "go and do likewise" since they read in a recent number of the *Journal* that the children in other places had put the *Journal* in the Public Libraries.

It affords them much pleasure to feel they are doing something to help spread the Truth. The *Journal* was very thankfully received by the Librarian. There are now two copies of *Science and Health* in the Library and both in demand.

There has certainly been a great change in public opinion regarding Christian Science, which shows that the few faithful ones have not "toiled in vain." A few years ago when the Christian Scientists ventured to "pitch their tent" by the side of others at the Chautauqua Assembly, their banners were torn down by a committee delegated by the authorities, and the only apology offered was, "You are not considered orthodox." The teachings of Christian Science are now regarded with respect by many who are not as yet prepared to accept them.

Our experience meetings are well attended and we believe they will result in much good.

There is a larger attendance at Sunday services than ever before. The "new order" gives general satisfaction. Strangers are well pleased and come again, while the students feel they have gained much by responding to the call to "come up higher."—W. F. G., Topeka, Kan.

Editor Journal:—May I, through your columns, send the writer of "Is Your Prayer Answered?" in the February *Journal*, a word of tender thanks for the comfort and courage with which those words were winged? The message carries a blessing;—has its own sweet mission of balm and strength.

I do so often and so earnestly wish that the workers on the *Journal* knew consciously all the help the *Journal* brings, all the heart-thanks that it wakens.

I am sure this must be true—that the sympathy and response of many readers must again and again send the precious messages with added impulse on their way.

Our little Science band here had been feeling that we must handle the matter of means and resources, and we had said to one another that in the old way of working a special sermon would perhaps have been thought necessary, and lo! the March *Journal* with its repeated thought of bringing "all the tithes into the storehouse" has preached our sermon for us!

We cannot adequately express the valuable suggestion, the clearer realization, the renewed impulse which this March number has brought us—which each new number brings—coming with the “food convenient” for us.—*Mrs. J. W. K., Joliet, Ill.*

I am a Methodist, a member of that church at this place, and for a number of years have been active in church work, but I have felt the need of Christian love, not only in my own but among the members of all the other churches, and could not understand why it should be so until in my search for Truth some Christian Science pamphlets fell into my hands, which showed me, though the Methodists are the most liberal of the churches, that my church does not teach us Truth, Life, and Love as Jesus taught it, and though I must admit that my prejudice was strong against Christian Science, not understanding it, yet after reading the pamphlets I felt that I wanted to know more, and at my request Mrs. C.—, the only Scientist at that time in our town, loaned me a copy of *Science and Health*, which I have read with profound interest, and have been wonderfully enlightened in the religion of our Lord and his teaching; and his commands to his disciples, and I find my health greatly improved thereby, and have been able to make some, to me, wonderful demonstrations.—*L. M. B., Weston, Mo.*

Extract from a letter:—This morning the thought came to me, Why would it not be well to have the *Journal* come to our library every month? I went to the office of two of the directors and had a very harmonious visit and talk of an hour on the subject of Christian Science. I found them broad in thought. They met my request without opposition, in fact they thanked me kindly for my offer, saying they thought the *Journal* would be an acquisition to their collection. I will give some of their thoughts: “I presume the principal cause for the orthodox ministers’ opposition to Christian Science is, there is too much Christianity in it.” “There is one fact that they cannot gainsay, that Christian Science men are not addicted to tobacco or liquor.” These gentlemen are among our most highly-esteemed citizens. Such statements from such men go to show how this great Truth is being unfolded to the world.—*E. P., Beatrice, Neb.*

A friend who is the proprietor of, and actively engaged in conducting large and important business interests, thus writes:—

"Matters are as usual with us—occasionally receive telegrams and letters to lift some poor mortal, struggling with belief of life, substance and intelligence in matter out of his bondage, and thus far with such marvellous results we are ourselves awed by them. Just a week ago a telegram reached me to help a lady who was suffering from the effects of a surgical operation which brought no relief, and yesterday a letter was received stating she was entirely well, came down stairs, and would have gone out had the weather not been so stormy. So the work goes on, and although apparently engrossed in worldly affairs, yet we have proof positive that the Divine Mind watches over us and guides every event of our careers."

Austin, Ill., March 5, 1896.

REV. MARY BAKER EDDY.

Most Precious Mother:—Your article, "Questions Answered," has for me a most profound meaning. For three weeks after the February *Journal* was received, this article was studied every day to the exclusion of even your Communion Address.

Even now, whenever I take up the *Journal*, this one grand lesson is the subject dearest to me. The humiliation it brings is sweet. The love and sympathy for our dear ones who have not had the blessed privilege of hearing the words of Life, Truth, and Love from the one chosen to speak the glad tidings to sick humanity, is a healing to them. Many times have I said to those under my care, "I pity you and any student who has a student for their teacher."

With gratitude too deep for words to express,

Mary A. Philbrick.

Dear Journal:—We send with this contribution to the pages of the *Journal*, five dollars, for the purchase of two bound volumes of the last year's *Journal* to be placed with two copies of "Retrospection and Introspection" in the

Reynolds and Central Libraries of this city,—two in each. Already two copies of Science and Health have been placed in the Central Library, one in the Reynolds, and one in the Y. M. C. A. These are all paid for with money furnished by the children of our Christian Science Sabbath School.
—J. E. F., Rochester, N. Y.

Dear Journal:—After waiting and wondering for twelve days why my *Journal* did not come, it suddenly dawned upon me that I had paid my subscription only to March 1, 1896. It also occurred to me as an experience illustrating the action of Divine Love. The *Journal* was ready and waiting for me, and all that was necessary for me to receive the benefit of its rich store, was to meet the requirements—the discipline—of the *Journal*, in other words pay the subscription.

We frequently wonder why we have not received the benefits of Science, why we should be discordant, sick or suffering, while the reason is, we have not met the requirements of Science in our own thought and action. We have resisted, ignorantly or wilfully, the discipline of Love. We have not paid the price of Love in honest, earnest endeavor to correct and destroy the errors of sense. "It is not enough to try, we must succeed"; and we can succeed only as we meet the requirements of Love daily. The subscription must be paid.—J. L. S., San Jose, Cal.

About three weeks ago I had a case of a woman that was environed by a houseful of people opposed to her having Christian Science treatment, but she and her husband were loyal, and after the third treatment a cancerous growth came away that had a number of strings to it, they having been cut away by the surgery of Science. Next day she was up, and ate heartily, which she had not done for many months, and now she is well. The demonstration has brought the whole household into Science.—M. A. E., Omaha, Neb.

EDITOR'S TABLE.

THE thunderings of the pulpit against Christian Science and other "unorthodox" methods of healing the sick have, perhaps, been louder and longer during the past year than at any other similar period of time. We have read many discourses of this nature, and as a rule pass them by unnoticed as being, not attacks upon Christian Science or divine healing, but vaporings of the erroneous conceptions thereof entertained by the assailants.

Our attention has been called, however, to a sermon recently delivered in a Unitarian pulpit of Concord, N. H., which is so strikingly unique in some of its phases, that we feel a passing notice of it will not be out of place. It is now out in pamphlet form. It is entitled, "Jesus the Healer and Modern Messiahs," while the text selected is the one so familiar to Christian Scientists found in Matt. 10 : 7, 8: "And as ye go preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils," etc.

The prologue of this address is admirable. A Christian Scientist could scarcely wish a better. The epilogue is almost equal to the prologue, but in some particulars descends from the high position assumed in the latter. It is matter of regret that the body of the discourse does not sustain the beginning and conclusion; and this largely constitutes its uniqueness.

The author in opening declares his text strikes the keynote of the primitive gospel. He wishes his readers to notice that Jesus' growing fame rested as much upon the cures he wrought and the wonders he did as upon his preaching. In fact the chief thing that impressed the multitude was not his words of wisdom but his power to heal the sick. The people followed him chiefly because he worked miracles. He declares that Jesus was not merely a prophet of righteousness, he was equally, if not primarily, a wonder worker, a healer, a being of supernatural power reversing the laws of nature and setting at naught the established order of the world. He declares furthermore that these powers did not belong alone to Jesus, but they were imparted to his dis-

ciples who were instructed, in the language of the text, to preach the gospel, heal the sick, etc. One point he especially wishes to make clear: "Every power that Jesus is said to have exercised which we ordinarily call supernatural and miraculous he declares his disciples may also exercise, and in St. John's gospel he tells them 'greater works than these shall ye do.'" This, he says, is a thought usually lost sight of. For the assertion made by many theologians that the power to heal disease belonged only to Jesus and his first disciples, he cannot find the least evidence, and he asks, "Is there not as much need to-day for a power to heal disease as there ever was? And, furthermore, if the healing of disease was once needed to convincemen of the truth of the gospel, do you not think it would be of weight to-day?" He thinks such evidences of Christianity would be much more convincing than the wild utterances and startling incidents that frequently occur in a popular revival. He asks: "How is it that the whole gospel is not now practised, and we have all fallen into the habit of thinking of Jesus simply as a Teacher and spiritual Saviour, and not as a Healer? Have we not lost sight of a valuable feature of our religion, or are we right in ignoring the primitive curative and restorative powers of our faith?"

Having read thus far, one would naturally expect to find at least a friendly attitude toward every system, or attempt to establish a system, of religious healing which might tend to bring about the result so well defined. Surely his premises were well laid for such a conclusion. What then was our amazement to find that in terms bordering on bitterness and words of severe denunciation he repudiates every modern effort, of which he has heard, looking in the direction of supermaterial healing. He declares that it is sad and discouraging at this late day to see what ignorance and gullibility there is in human nature; that the wonder is when such pretensions require such a small mental capital, and thousands of people are so eager to believe, and pay well for their folly, there are not more Messiahs and wizards. He is suspicious of these ready-made schemes of setting up the kingdom of heaven, and of doing away with pain, disease, and death.

This is indeed a sad descent from his former high position. He partly redeems himself, however, by such admissions as these: "So while I am free to admit there is a minimum of truth in Christian Science, and in the deeds and sayings of male or female Messiahs ancient or modern, I must add that this truth was taken in every case either from the temples of religion or the halls of science." This sentence is followed by a remark which we had hoped would be omitted from at least one sermon against Christian Science, as it has become so hackneyed as to have lost all the point it may ever have had, namely, that Christian Science is "neither Christian nor scientific."

If there is even a minimum of truth or good in Christian Science, why does this Christian minister seek to impede its efficacy by deriding it? Why attempt to turn the shaft of ridicule and invective upon any fair effort to aid in lifting the heavy burdens from the shoulders of suffering humanity? Is this consistent with the duty of a minister of the gospel? Is it in keeping with the exalted utterances with which he commences his discourse? It seems to us a strange shifting of position, a painful whiffling about, indicative of a confused state of mind, and a pitiful unacquaintance with the subject he undertakes to handle. One cannot read such inconsistent and unchristian effusions but his thought turns involuntarily to these words of Jesus: "But do ye not after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Our critic admits the necessity for a better religion, one more akin to the primitive. He refers to human suffering in pathetic terms, yet by every inference to be drawn from his remarks he confesses his inability, and the inability of his co-religionists, to cure or alleviate these sufferings, having no other relief to offer than that which is found in *materia medica* and surgery, or ordinary human skill. Startling as it may seem in view of his first declarations, it is clear he has nothing better to offer, as witness this: "I think when we leave the highway of religion and science and turn our backs on medicine and surgery to welcome some charlatan or self-deceived fanatic we have made a poor exchange and

will soon find plenty of reason to regret our infatuation," etc. It is plain that if he could, he would deny this same suffering humanity, toward whom his heart is so tender, the opportunity of seeking aid from any other than the orthodox sources (although himself a minister in a heterodox church), and hold them in the slavery of his own preconceptions and prejudices. He denounces those who depart from the conventional methods of healing as being "notoriously ignorant and superficial." He says, "People who cannot trust the skill and intelligence of our trained scholars and educated physicians must possess very peculiar minds," etc. We infer that a part of his remarks are directed toward a man who has recently been in his city, creating considerable excitement by cures effected outside the regular channels. We know nothing of this man or his methods. We understand he is by trade a blacksmith. Of him we simply say, if he is able to help his fellowmen in ways that are better or even as well as those of the physicians, we are glad, and would do nothing to hinder his work. The fact that he is a blacksmith, however, and not an educated physician, should not make any difference to his critic, if he is sincere in what he said in the first part of his discourse concerning Jesus and his disciples. Jesus was a carpenter. His disciples were fishermen; all of them moving in the humble walks of life save Luke who was a physician. And our critic will remember that they and their methods were denounced by the scribes and Pharisees in terms quite like those employed by our modern opponents of divine healing. They were regarded by the educated (?) men and "trained scholars" of their time as very ignorant and very dangerous in their work of overturning the long-established systems of religion and healing. It is well for our critics to remember that the system of healing by drugs and material means had been in vogue many ages before Jesus' birth, nay, even long before Moses lived; yet both Moses, and Jesus and his disciples, ignored drugs and medicines and eschewed the "educated physicians" as fully as do the "modern Messiahs." Luke turned wholly from his medical training and adopted the metaphysical healing taught by Jesus, being, so far as the record shows, neither better nor worse as a metaphysical healer for his medical

education. So wide apart were they that it availed him nothing in his new rôle. It may be well also for our critics to bear in mind that although Moses was "learned in all the wisdom of the Egyptians," a most important part of which was their knowledge of the use of divers herbs and animal and mineral concoctions used as medicines, he ignored them all and healed through the direct agency of God. He did better healing than the physicians and sorcerers of his day. Jesus did work so far above the physicians of his time that there is no comparison to be made; so also did his disciples.

All this is freely admitted and beautifully commented upon by our critic in his opening remarks, and yet what do we find him saying in the body of his address? This: "I do not think medicine and surgery have as yet reached perfection, but they are capable to-day of working miracles before which the world stands in wonder and gratitude." Here is certainly an implication that medicine and surgery are identical with Jesus' method of healing. If there were any doubt of that being the thought of our author, it is removed by this: "Whoever, then, discovers a remedy for disease, a balm for pain, a cure for ache of nerve or limb, repeats the work of Christ no less than he who writes, or speaks, or sings of hope, and faith, and love, and Heaven."

This surely is encouraging to the patent medicine men who are making their millions out of their concoctions, and fill our newspapers and magazines with their advertisements. But what shall we say of placing them on a level with Christ? Nay, more, what shall we say of setting physicians as a class up as direct successors of Jesus, since some of them are notoriously profane, immoral and ungodly men?

In his prologue our critic quotes approvingly Jesus' saying to his disciples: "Greater works than these shall ye do." Are we to understand that the "miracles" wrought by the medical profession are these "greater works?" Do the patent medicines which "they say" effect such remarkable cures come under this head? Let us "put this and that together" and see if we can get at our good friend's position. In one place he says: "Have we not lost sight of a valuable feature of our religion, or are we right in ignoring the primitive curative and restorative powers of our faith?" Are we then, to understand that the system of

materia medica is a continuation of the "primitive curative and restorative powers of our faith?" How is this, when, as we have said, Jesus and his followers utterly ignored this system and did their work through the agency of God without the intervention of any material means whatever? What success shall we have in attempting to "put this and that together?" Again he says: "Jesus . . . is a wonder worker, a healer, a being of supernatural power reversing the laws of nature and setting at naught the established order of the world." How does this tally with the statement above quoted, that whoever discovers a remedy for disease, etc., repeats the work of Christ? Are the physicians and patent medicine men "supernatural beings?" Are they "reversing the laws of nature and setting at naught the established order of the world?"

Again the ungodly class of physicians do as good work in their profession as the godly class. Are they also successors of Jesus and among those who are doing "greater works," greater miracles, than he did? The history of *materia medica* is more than four thousand years old; nearly nineteen hundred years have elapsed since Jesus and his apostles did their healing work, and yet our critic is compelled by existing facts to admit that medicine and surgery have not as yet "reached perfection." At this rate of progress how long does our friend think it will be before it will reach that goal? We ask him, Is there relatively less sickness or death as the result of whatever of alleged progress the medical profession has made? If he thinks so how are we to construe his remark interrogatively made, that there is as much need to-day of the healing of disease to convince men of the truth of the gospel as there ever was? The unfortunate fact is that there is a greater variety of diseases, a larger percentage of fatality, more sudden deaths, more general complaint of ill-health than ever before. Again if our friend actually thinks that modern medicine and surgery are but the carrying out of the "primitive curative and restorative powers of our faith," why does he ask: "How is it that the whole gospel is not now practised, and we have fallen into the habit of thinking of Jesus simply as a Teacher?" etc. "Have we not lost sight of a valuable feature of our religion?" etc. We confess our utter inability to

reconcile his premises with his conclusions or his conclusions with his premises. But his statement is qualified as follows: "I do not aim to prove that the disciples of Jesus were as great as their Master, and our Master, but I am inclined more and more to the belief, as I witness the marvellous achievements of men in the realm of science and particularly in the realm of psychology, that we have underrated human nature and have forgotten that we are not only akin to the animals but also sons and daughters of the living God." This is tantamount to the declaration in Genesis that man is made in the image and likeness of God. Now let us see what sort of sons and daughters of the living God, or men and women made in his image and likeness, our critic believes in. He says: "Poor, unhappy man, crushed in the forest and mountains by falling trees and rocks, poisoned by impure water and noxious gases and wretched food. Pursued by bacteria and microbes within and without, and at last beaten in an unequal fight for life he gives his body over to the worms." Can the sons and daughters of the living God, made in His image and likeness, be crushed in the forest and mountains by falling trees, poisoned by impure water, pursued by bacteria and microbes within and without, and at last beaten and eaten by worms? If so trees, bacteria, microbes, worms must be more powerful than God. What sort of an "image and likeness," pray, is it that can be thus disposed of? Would it not be well for our friend to think a little as to what an image and likeness is? Christian Scientists are ignorant and foolish enough to believe that God does not reflect Himself, image Himself forth, in men that can be crushed and eaten by worms. They believe that only the mortal man is subject to these laws of mortality.

Our friend has made the common theological, as well as popular, error of looking at the mortal or Adam-man as the real man, instead of the spiritual, or Christ-man. The spiritual man cannot be killed by falling trees, destroyed by bacteria, either from within or without, or transformed into worms. It would seem as though students and professional expounders of Scripture ought to have a clearer conception of the distinction between the "natural man" as Paul terms it, and the "spiritual man." And never until

our critic and all who speak from his standpoint are able to grasp and define this difference will they be competent to attack Christian Science, for they have not yet learned its A B C.

The following remark of our critic is a fair index to the lenses through which he looks and resolves things: "I am glad that even ignorance and error may sometimes be made to heal the sins and sorrows of the world." Christian Scientists are deluded and ignorant enough to believe that no good whatever can come out of evil. They believe that only divine Intelligence can heal the sins and sorrows of the world. If this is correct the proposition that "even ignorance and error may 'sometimes' heal sin and sorrow" cannot be true. Which is the more reasonable proposition? We do not hesitate to stand by that "ignorant" logic which declares that only good can be reflected in good; only intelligence can be reflected in intelligence; and that ignorance and error can only reflect themselves. Jesus declared that satan cannot cast out satan. Yet our critic's convenient logic would produce just this result.

Thus we find this discourse, whose purpose is to warn people against Christian Science by the force of mere argument and speculation, sadly lacking in either logic or ordinary consistency. Indeed we may say that leaving out the prologue and epilogue it is threadless, chainless. We cannot conceive of a greater exhibition of bad logic or no logic. We can imagine no greater display of total ignorance of a subject. In all sincerity and kindness we would advise our friend to drop around and have a few moments conversation with some of the Christian Scientists in his city before he again attempts to criticize it. In a few moments they could give him such an idea of it that he would either never again attack it, or do so with some small measure of intelligence. Since he could so easily inform himself his utter ignorance is without excuse. A few words of conversation with the Discoverer and Founder of the system, the Rev. Mary Baker Eddy, would disabuse his mind of much of the misapprehension under which he now labors. And we assure him he would find her a most charming and interesting woman, neither ignorant nor superstitious, but full of love, good sense, intelligence and culture. He will find

a number of Christian Scientists in his city who will be glad to enlighten him on the subject. Is it wise for any public teacher, any one to whom a given number of people look for spiritual guidance, for their understanding of Scripture, to shut himself up in a narrow shell of prejudice, declaring, as he does, that he "shall have to witness one real miracle, and one undoubted blind or dead man restored, before he can believe very strongly or pretend to have much faith?" Now one who believes as firmly as he does (as shown in the first part of his address) in the necessity of a better religion and better healing, should be willing to take a little pains to ascertain if there have been any remarkable cases of healing effected through Christian Science. He should either do this or frankly admit that he is incapable of discoursing upon the subject. This is certainly reasonable. If he will read a copy of the *Christian Science Journal* in which this article appears, he will find a case where total blindness from birth has been practically healed; he will read of a case where a brother, who is a Christian Scientist, not an ignorant, but an educated young man, restored his sister to life from a condition which mortal sense would declare was the brink of dissolution. He will read of many other cases of healing by means above and beyond the reach of medical skill; and he is at liberty to confer with those whose addresses appear, and as to those not appearing, we shall be glad to furnish them upon application. It is high time the clergy either seriously and intelligently investigate Christian Science and its claims, or cease attacking it in ignorance and malice. This is only fair and Christian. It has been in vogue for many years. It is easily accessible. There is no longer any excuse for holding off and condemning it without a hearing, without investigation. If it is of God, as we most emphatically declare it is, the clergy and all others are committing sins of commission in opposing it and of omission in refusing to investigate it.

Those who do investigate it in the right spirit find it to be a system founded on fixed principle and rule, reasonable, logical, humane and practical, and susceptible of being understood by all who seek it earnestly and sincerely; and better, as soon as they get even a small understanding of it, they are capable of overcoming sickness in themselves and others.

More and better yet, they find the frailties of the flesh, its false appetites and trammels gradually passing away under its benign influence. The liquor and tobacco habit and many other bad habits, have in hundreds of cases disappeared as the result of reading its text-book Science and Health with Key to the Scriptures, a work written by Mrs. Eddy who is a neighbor of our friend's, and who for more than thirty years has devoted her life to the work of establishing this system, and formulating it for the aid and guidance of the world of suffering humanity. In the name of Truth, in the name of God and of that suffering humanity for which our friend's heart goes out in such profound sympathy, will he not do himself the justice to look a little seriously into the subject from which he seeks to turn people, and see if he is not laboring under a mistake as to what it is? He admits there is good in it. If there is some good there must be more and would it not be well for him to see how much before declaring against it in public addresses and by means of pamphleteering?

Many men of equal intelligence and education with him have investigated and adopted it; others are daily coming into its ranks,—ministers of the gospel, college graduates, business men, men from all ranks and conditions of life. Scores and scores of refined, educated and cultured women have found in it the religion for which they have been hungering, the balm in Gilead for which they have been longing; and we doubt not our critic would be surprised at the number of educated physicians who have accepted it, men who have left a large and lucrative practice to take it up as a life work. Even lawyers have laid aside their law-books, leaving successful practice to actively espouse it; while many more have accepted it and remain in their profession. Are these all ignorant, deluded people? Is our critic so much wiser than they, so much their superior that he may look contemptuously upon them, declaring them to be too ignorant and deluded to be worthy of notice? Yet while we say this, we wish also to say it is not a thing of the intellect. Men who investigate it only from the intellectual standpoint, fail to grasp it. It must be spiritually discerned. And persons uneducated, as the term goes, often grasp it more readily than the educated. This class embraces some

of our best healers and most effective workers. The true religion of Jesus Christ is not a thing of the intellect. One of the chief difficulties with modern theology is it has so far intellectualized the word of God that it has become practically a dead letter. Mere intellectualism has frozen the heart of Christianity, leaving the people dead in the letter of the gospel. This is why theology is floundering and stumbling over the Scripture to-day endeavoring to revise and correct it and adapt it to the needs of humanity. This is why a higher criticism is sought for. And what has the "higher criticism" thus far done for suffering humanity? Has it alleviated it? Is there less sickness, sin or death as the result of it?

We recommend to our critic so careful a perusal of his closing remarks that he will come to fully understand them himself,—doing which he will never again attack Christian Science or divine healing. He says:

"But finally I think Jesus Christ possessed not only a mind of the highest spiritual range, divinely inspired, as shown by his teaching, but I think also he possessed a power of healing that appeared miraculous to his disciples and contemporaries. I do not profess to understand how he wrought his cures, but it is not difficult for me to believe that a being so pure and so holy as Jesus should have been able to do things that seem impossible to us. It is a favorite idea of mine, that, if we lived on a higher moral plane and were really sons and daughters of God in thought and life, not merely in name, we should be able to win victories over pain, and disease, and even death, which now look impossible. It will not do to put limits to the power of the human will and human mind when that will and mind are working in harmony with the Divine."

That is precisely what Christian Scientists claim and are striving for. Their leading prayer and tenet is that they may have in them that Mind which was also in Christ Jesus. Thus endeavoring to manifest the Christ why should any one claiming to believe in the Bible and Jesus, and especially a spiritual guide, oppose them?

Our friend is in error in saying that Christian Scientists account for their failures to heal on the ground of a lack of faith on the part of the patient. This may sometimes be

given as a reason, but more often the Scientist will admit the failure occurs because of his own lack of understanding of the divine law through which healing is done, or his own shortcomings in living up to the demands of its Christianity, or because of sin in the patient.

In conclusion we remark that Mrs. Eddy does not claim to have discovered Christian Science as an independent system. She repeatedly affirms in her writings that she made the Bible her only text-book and guide in the preparation of her book, *Science and Health with Key to the Scriptures*, and that it is based wholly thereon. It is her daily companion and guide, and those who know of her life would indeed rejoice if there were more such consecrated students of the sacred Word, whose sole desire is to understand and apply its spiritual meaning to the crying needs of mankind.

We again assure our friend that if he will make only a little disinterested inquiry in the right direction into the practical results of Christian Science he will be convinced that on the side of its therapeutics its adherents are doing a vastly greater work than *materia medica* has ever been able to do, healing numerous cases that have baffled the skill of the profession, and which they decree to be incurable. The statistics are so plentiful and easy of access that he need remain ignorant no longer; while on the side of its theology they are living lives of high morality, devoted to the single purpose of establishing that higher and better Christianity which our friend so sincerely desires.

We know of no better test of the efficacy of any system of religion than its practical results in uplifting and bettering humanity. Religion should make men better morally, spiritually and physically. In so far as it fails of this there is some serious lack. These conditions were unquestionably included in the teachings and life-work of Jesus. There should be no hesitation on the part of those endeavoring to follow him, in accepting his teachings in their fulness. Christian Science is inculcating the necessity for this full salvation of the human race. It calls upon all sincere believers in the religion of Jesus Christ to investigate its system and methods.

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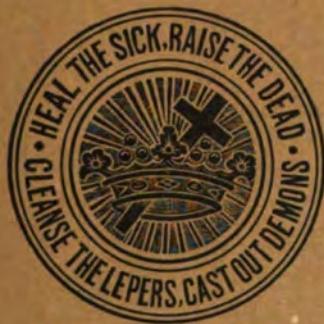
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"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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LOVE.

[Copyrighted, 1896, by Mary Baker G. Eddy.]

BY REV. MARY BAKER EDDY.

BOOD o'er us with Thy shel't'ring wing
'Neath which our spirits blend
Like brother birds that soar and sing,
And on the same branch bend.
The arrow that doth wound the dove
Darts not from those who watch and love.

If thou the bending reed wouldest break
By thought or word unkind,
Pray that His spirit all partake
Who loved and healed mankind.
Seek holy thoughts and heavenly strain,
That make men one in love remain.

Learn, too, that wisdom's rod is given
For faith to kiss and know;
That greetings glorious from high Heaven
Whence joys supernal flow,
Come from that Love divinely near
Which chastens pride and earth-born fear,

Through God who gave that word of might
Which swelled creation's lay—
"Let there be light, and there was light."
What chased the clouds away?
Twas Love whose finger traced aloud
A bow of promise on the cloud.

Thou to whose power our hope we give,
Free us from human strife.
Fed by Thy love divine we live,
For Love alone is Life;
And life most sweet, as heart to heart
Speaks kindly when we meet and part.

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MIND VERSUS MATTER.

CHARLOTTE STONEMAN WILLIAMS.

Synopsis of a lecture delivered before the Association for the Advancement of Women at its 23d Congress held in New Orleans, Nov. 8, 1895.

WHEN more than a century ago, a modest, New England woman, Miss Hannah Adams by name, ventured a little journey into the domain of literature, which had hitherto been unexplored by American women, her unprecedented departure from conventional usage seemed to demand an apology. In the preface to her "History of New England," she humbly deprecated her presumption in the quaint phraseology of the day. "With the hope," as she said, "of softening the asperity of censure," she appealed to "generous humanity to view with candor the assiduous, though, perhaps, unsuccessful effort of a female pen"; and with exquisite naïveté added that "a female cannot be supposed to be accurate in describing the calamities of war."

Since her day, the "female pen" has travelled far and fast. From a child's primer to an astronomical treatise, nothing has escaped its notice. Through flowery paths, o'er level plains, up rugged steeps it has taken its way unquestioned and unhindered; not always, it must be confessed, with benefit to the world, for here as in other fields, foolishness sometimes invades the paths "where angels fear to tread," but, whether wise or foolish, the one point gained is that woman no longer feels called upon to apologize either for herself or for her pen, or considers any field of investigation closed to her because of her sex. And yet, before a subject so vast, so limitless as the one I have been asked to present here, a subject which has engaged the attention of the profoundest thinkers of every age, and to which many have been willing to devote years of unwearied though laborious research if only they might advance one step in the solution of problems which human reason has declared insoluble, before such a subject one may well pause to ask, if it is not presumption to attempt to enter, even a little way, into a region so boundless; to

explore, even a little way, a path where the profoundest thinkers have often stumbled and been hopelessly entangled with their own fine spun theories. The one excuse that can be offered for such seeming temerity is the conviction that what most nearly concerns the welfare of humanity, the understanding of the whence and wherefore of existence, should not be relegated to any particular class of thinkers, however deep and wide may be their research, but that the true business of each and every individual is to gain such knowledge of the Truth of Life as will enable him to demonstrate the highest Good.

The sum of health, happiness and holiness is all that is worth striving for. Since time began, the aim and object of man's best endeavor has been to gain this perfect answer to Life's problem. He has sought for it along many and different lines, but has obtained only partial results which are neither fixed nor certain. The conviction that this long looked for result may be gained, that the longing of the great heart of humanity after that which has seemed unattainable may be satisfied, must justify this little journey into the realm of Mind which appears to most of us so mysterious, must justify our search for the true principle of Life and its right rules for demonstration, by which we may solve aright the problem of existence and gain a perfect and unchanging result.

Thanks to the patient and careful research of scientific investigators, the way has been opened by which we may go backward and trace the steps by which, at ever varying rates, man has progressed from savagery to civilization; from vague and crude fancyings to formulated beliefs; from uncertainty to what is claimed to be certainty about a great many things. By them we are led back to the "Childhood of the World" to discover the origin of many fancyings which have since hardened into beliefs so firm and well settled, that we have thought they must have been originally implanted in the mind of man. As we read the pages of that record which has been preserved for us through countless ages and has been unfolded for our reading by patient, tireless research, we discover that whenever and wherever man has risen in thought above the mere instinct of the brute, he has set himself the task of search-

ing, with all diligence, for satisfying answers to certain primary questions. "What and where am I," he has asked, "and what is the meaning of all the phenomena by which I am surrounded?" If his first thought was one of wonderment, his second has been one of investigation; and as a child learns his A B C's before he comes to reading, so has man seemed to advance step by step along his toilsome way.

Man's awe of the unknown, because unseen, inspired fear; fear led him to make earnest effort to gain favor and protection from these unseen powers; and so man's religion was begotten of his fear. Through the gradual evolution of his thought he has travelled a long and weary way from the worship of many powers up to Monotheism; but his religion has ever been the outcome of his understanding of what is that life of which he is conscious and what is the cause of all the phenomena by which he is surrounded. Hence, the higher man has risen in the scale of civilization, the nobler has been his conception of the creative Force, the governing Power, which he is compelled to recognize as existent outside his own thought of self-hood, and the purer has been the religious service by which he seeks to express his obedience to his governing Deity. Philosophy springs out of religion. It is the attempt of devout or reflective man to understand and explain himself and the universe. Though it often rises higher than its source, the roots of ancient as well as of modern thought on this subject are still sought for in the ancient religions of the world.

To find the basic truth which underlies the myths and fables of ancient Greece, we must brush away the falsehoods and the fancyings which conceal it. The myths and fables, which are our inheritance from preceding generations, must also be swept aside in order to find a solid foundation of truth on which to plant our feet. Crude ideas live on among people long after they have risen above the conditions of thought which inspired them and declared them true. They are retained long after their original meaning has been lost, and even after they are no longer believed to be true. The casting off, as of old and worn out garments, of outgrown ideas concerning what truth is,

are the periods in thought evolution which mark the slow steps of progress upward from a belief in many powers to an understanding of an all-creative, all-governing Power. This same slow change of thought is still going on. By it man is gradually being raised from a conception of this All-power as a personal Being, like man's thought of man, up to that higher thought which recognizes Mind to be the only creative Force, the only governing Power, the one Life expressed in myriad forms, the one Principle from which all true ideas emanate, and, reasoning from Creator to creation, finds man to be the expressed image and likeness of Omnipotence, the perfect idea of Omnipotent Mind.

We have failed to recognize in the past the fact that true philosophy, true religion and true science are not divorced, but one, since each must ever be the attempt to understand and explain the nature and origin of the universe, including man, and, to be true, must be founded on one eternal and unchanging Principle. It matters not what term we may employ to express our conception of creative power. One may call it Nature, using the word with its original meaning, "That which brings forth"; another may name it organized, intelligent Force; another may call it Principle; Socrates called it Mind; Jesus called it Spirit; the Christian world, by common consent, calls it God, which is but another name for Omnipotent, Omnipresent, Absolute Good. We need not dispute over the term employed, when the thought expressed is so evidently the same. Material science in teaching us the great age of the earth, surely teaches us also the eternity of creative Mind, the ageless God, who is the same "yesterday, to-day and forever," and illumines with new beauty the grand thoughts of that ancient poet who sung: "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in the lowest depths, Behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

That Mind is the only reality, is not a new theory. That world-renowned saying of Des Cartes, "I think, therefore I am," has been the starting point from which many an-

other philosopher has sought for a solution to the great problem of existence. Out of the troubled sea of human reasoning, the thought is continually being brought to the surface, is continually being voiced by those who fail to find in materialistic views a satisfying answer to their questionings. Doctor Johnson, attempting to disprove it by a physical argument, may have thought as he brought his powerful fist in a thundering blow upon his table, to grind this theory to powder; but he only succeeded in adding emphasis to the French philosopher's statement. Those who accept this theory as a reasonable explanation of much that has seemed so mysterious and unknowable are pleased to find in the teachings of Socrates, the proof that this theory was not unknown to ancient philosophy. In the immortal *Phædo* we find this thought of his expressed in Plato's words: "I felt that if I trusted to my eyes and ears, or to any other sensuous organ, for my knowledge of the reality of things, the soul would be blinded. But on the other hand, I felt if I was to find the truth of existence, I must look within, for the mind, the spirit is the only reality." It is beginning to be understood that what Socrates *felt* to be true was, in a later age and among another people, demonstrated to be Truth, by the so-called miracles of Jesus of Nazareth, which may be accepted as the wonderful proofs of his perfect understanding of the Principle of Life and of its divinely natural laws. The materialistic views of his people concerning the seen as well as the unseen, blinded them to the truth of his teaching. They only saw that their religious system, whose pure, original thought was hidden by the overlying husk of materialism, would certainly be overthrown if his doctrines were to be accepted; hence opposition and persecution were the only portion to be expected from their hands, and his demonstrations were declared to be the works of an evil power.

Since that time the human race has been gradually climbing upward out of the dark abyss of ignorance and superstition. Sometimes progressing thought has been arrested, sometimes even it has seemed to go backward; but having read the beginning, we can look eagerly and hopefully forward to what is yet to come. True wisdom sees in these steps in the world's progress the guiding hand of Good, for

"Nothing walks with aimless feet." The foremost in the march of progress are beginning to perceive that true religion is something more than the blind service of an inscrutable Deity, something more than abject submission to an unknown power; they discern that religion, to be true, must be founded on an understanding of the eternal, unchanging Principle of the universe, and that true service is willing obedience to laws which are as unerring and unchanging as the laws of numbers. Religion has been taken out of its mysterious environments, has been reduced to a science which can be as perfectly demonstrated to be Truth, as can the Science of Numbers. The student of the Science of Mind does not find written over the portals of the temple which he seeks to enter this unsatisfying inscription, "It is not possible to understand, only believe," but this other glorious message, "Ye shall know the Truth, and the Truth shall make you free"; free from the bondage of material sense, with all its accompanying evils, of pain and peril, of sickness and sorrow, of discord and disease. To him the miracles which marked the beginning of the Christian era are no longer supernatural manifestations of an unknown power, but the divinely natural results of the application of known laws, by which the one Principle of the universe is demonstrated. The grand possibilities of this Science seem almost overwhelming to the neophyte, and impossible to those who oppose its teaching; but by it, it is daily being proven that the great teacher of Judea was not self-deceived, nor did he deceive others when he declared, "The works that I do ye shall do also, and greater works shall ye do."

Our reading of the record of the past will not have been an unprofitable one, if by it we are led to see the gradual evolution of thought from the primitive idea of matter as the only entity, through the intermediate stage, in which it has been believed that both matter and mind were real and coëxistent, up to the higher point where Mind is understood to be all that is real or true. A long way has been traversed, but, this point once reached, the thinking world can no more return to the starting point of matter as the truth of existence than the civilized world can return to savagery.

Doubtless there may be many who are not, as yet, conscious of the rapid growth which this thought of Mind as the only reality is making in our midst; but the careful observer of the signs of the times cannot fail to see that the tendency of modern thought is toward a higher and more spiritual understanding of existence. There may be those who failed to grasp the full significance of that grand message which was sent forth, two years ago, from that great and notable gathering which called to our shores a vast concourse of people from the Occident and from the Orient, from the frozen north and from the farthest isles of southern seas. "Not things, but men; not Matter, but Mind," were the prophetic words spoken to all nations, words fraught with a deeper meaning than was, perhaps, intended by those who chose the motto, words which but faintly reveal a grander discovery than Columbus ever dreamed of, the discovery of a realm in which man may claim with certainty that dominion which has been declared to be his God-given heritage.

From our backward view of the world's progress, one other lesson may be gained. We learn that whenever in the past a new thought has been presented to the world for its acceptance, it has generally been coldly received. Any departure from a beaten track which custom or long usage has established as the proper one to walk in, has roused, at once, a storm of opposition which has sometimes reached persecution. Every new discovery, or invention, has had to pass through an ordeal of distrust and derision until, having demonstrated its usefulness to the world, it has won its way to the respect and final acceptance of its bitterest enemies. This has been the experience, in the past, of everyone who has discovered, not a new Truth or Principle, but a better way to gain a knowledge of the Truth. Though man's thought concerning it may change, Truth remains the same forever; and upon the unchangeableness of Principle rests the stability of the universe. For ages men had gone on thinking that the earth was the centre of the universe. All their astronomical calculations were based upon that supposition, with the result that all their calculations were faulty, all their knowledge was incomplete. The heavenly bodies seemed irregular in their

motions, the universe appeared inharmonious. At length it occurred to one to throw aside all previous suppositions and to start anew with the sun as the centre of a system which was governed by fixed and stable laws. At once all difficulties disappeared, order was established, and a perfect and harmonious system appeared to man's comprehension. No new truth was discovered, no new principle was established, the eternal march of the ages remained undisturbed; only man's thought had changed. He who first voiced this thought, who could prove by all his calculations that his premises were true, found himself at once the victim of persecution.

Instances might be multiplied to show that the pioneers who seek for truer knowledge have ever in the past been hindered in their search by the conservatism of ignorance, which shuts its eyes and ears and clamors "Whatever is, is right. I desire no new thought."

One generation sows the seed, the next one reaps the harvest. To-day it is our boast that, with the advance of general knowledge and a higher civilization, thought has been propelled into broader and more liberal channels. The discoverer is no longer hindered in his work, but instead the results of his investigation are looked for with eager expectancy by a world ready to seize upon and utilize the fruits of his labor. Indeed so confident have men become, so sure are they that a better and more perfect knowledge is attainable, that no undertaking seems too great to be accomplished, no prophecy too grand to be fulfilled, if only they can be assured that the principle which inspires the prophecy and which prompts the undertaking is a fixed, unchanging truth. It is felt that in this age of wonders we cannot afford to lightly brush aside any claim with a word of ridicule. No matter what the claim may be, we do not say absurd, but prove it; and if it is demonstrated to be possible of proof we do not hold back from accepting it as true. And yet this boasted liberalism of modern thought, whose claim is that it expects new ideas will supplant the old, fails sometimes to make good that claim. The Science of Mind is still in its infancy, but already it has passed through the several stages of derision, opposition and persecution which were the signs of bigoted

conservatism in the past. Though its teaching has taken too deep root ever to be overturned, it has gained, as yet, but partial recognition. Modern liberalism, so eager to accept new thought, new discoveries, new light along every other line of investigation, turned at first a cold shoulder towards this latest thought of Truth, and still hesitates to bid it welcome. Why? Because its acceptance requires as radical a change of base as did the teaching of Copernicus concerning the solar system. Old theories, based on matter as the real entity, must be put aside. Reasoning which accepted the testimony of the material senses as safe evidence must be rejected as faulty. It finds the real in the eternal, and declares that the eternal is to be found only in Mind; that Mind is the creative Force, Mind the governing Power of the universe; that Mind is God, omnipotent, omnipresent, absolute Good, that in this All-Presence there is no place for evil, and that in this Presence, man, the perfect idea of Mind, lives, moves and has his being. It reveals to us God and man, Mind and its idea, as inseparable, and shows that man can no more fall away, or be lost from his Principle of Being, than a ray of the sun can be separated from its source. It is the only thought of life which has ever been discovered, which reveals to us a perfect Creator and furnishes us with a clew by which we may find the sinless man of His creation. It gives us the only rule which has ever been presented to us by which we may solve life's problem and find the long-sought for perfect sum of health, happiness and holiness. An understanding of Life which overturns all our previous theories concerning it, destroys long-cherished doctrines and pricks the bubbles of human beliefs to reveal their nothingness, is one well calculated to arouse bitter opposition; but when the fury of the storm is in some degree abated, to an unprejudiced thought its arguments begin to appear reasonable, its conclusions logical, and its proofs indisputable. If farther investigation is made, with the honest desire to penetrate what to human sense seem mysteries, it is found that the reasonable, logical and indisputable rule is also the possible one to follow.

Every day, man is spelling out some new word in the great book of what is called natural science. If we read

carefully, we learn that every advance in civilization has been gained by discovering some new way to annul a so-called law of Nature. It has recently been declared by the latest authority in hygiene (Checkley) that the man who wants to live long and happily, must shake off the bondage implied in having regular hours for sleep and eating. To eat when you are hungry and sleep when you are sleepy, provided your employments will permit, is the best rule, says this authority. The laws, which a material sense of Life lays down, are constantly changing. In the Science of Mind we have one unchanging law. "Take no thought for the body." "That body manifests most harmony which is least governed by the so-called laws of matter."

In an era which, because of her marked advancement along many lines of progress, has fittingly been named the "Woman's Century," it was inevitable that a woman should have been called to launch her frail bark upon the surging sea of human thought and, with firm faith and dauntless courage, should have set forth to find this realm of Mind in which man may realize his true dominion, that her clear vision should have first pierced the mists which for centuries had obscured and hidden this fair land from view, that her feet should have been the first to plant themselves upon the solid rock of Truth where freedom is found — freedom from the bondage of materialism, and all the accompanying evils which a belief of life in matter has entailed upon mankind. The debt of gratitude which women owe to Mary Baker Eddy, the discoverer and founder and, in this age, the first expositor of the Science of Mind, which she named Christian Science, is one as yet scarcely appreciated by them; but it will be more and more acknowledged as the riches of this kingdom are revealed to them. In this kingdom, for the first time in her history, woman finds her rightful place. In the understanding of God and man as Mind and its idea, there can be no inequality of sex, the masculine and feminine stand side by side, in individual, but united wholeness, free to manifest the perfect thought of Good.

In that old Greek fable, called "The Slaying of the Minotaur," we read how a fearful penalty fell upon the Athenians which could only be stayed by a yearly sacrifice of seven of

their bravest youths and seven of their fairest maidens who were placed in an endless labyrinth, there to wander hopelessly, till they came face to face with the terrible monster which should devour them. Theseus hoped to find some way by which he might deliver his people from their fearful doom. He devoted himself to this grand undertaking and set forth to find the place where the fearful monster lay hidden, preparing himself as best he might for the awful contest; but ere he entered the place of doom, woman's love interposed to save him from what seemed certain death. Woman's hand supplied the slender thread by which he might be led forth from darkness, and gave the sword with which to slay his fearful adversary.

The grain of Truth which lies concealed under this covering of fable finds a new revealing in the present age. A monster more hideous than the Minotaur of ancient story still claims the yearly offering of our best and bravest. What shall save man from this all-devouring evil? Material weapons have proved powerless. The methods of the past are failures. Yet the modern Theseus, battling with an unseen terror, may be led out of the blackness of despair into the glorious sunlight of the liberty of the sons and daughters of God, for Woman's hand again supplies the sword, and Woman's love again furnishes the clew. 'Tis the part of wisdom to accept the gift, to tear away the myths and fables, which like husks have hidden the Truth from sight, to put theory into practice, and to discern in the Allness of the Mind which is Good the unreality, the nothingness of evil. Nothing has been lost, but much will be gained, when, holding steadfastly to the understanding of the all-power of Mind, man shall go forth bravely, conquering and to conquer.

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SCIENTIFIC MATERIALISM.

LOUISE SCHMIDT.

WHILE we Christian Scientists as a body are rejoicing in the casting off of the old and putting on the new man—the divine immaculate concept born of Truth and righteousness—it is of interest, now and again, to look without and note how mortal mind is being educated out of itself. As another sign of these times, I give below a short abstract of an address delivered at the Convention of Natural Scientists in Lubeck, Germany, September 20, 1895, by Professor W. Ostwald, entitled “Die Ueberwindung des wissenschaftlichen Materialismus.” (Defeat of Scientific Materialism.) (Reprint from Zeitschrift für Physikalische Chemie, XVIII. 2. Leipzig. Wilhelm Engleman. 1895.

The address has met with considerable attention in scientific circles (Physics) as Professor Ostwald is an authority in Physical Chemistry on both sides of the Atlantic. It is long, and scientific in its domain, hence I have translated only leading passages which give a correct idea of the entire argument, without entering upon the laborious detail requisite under the circumstances of its presentation. While his negations are convincing and no doubt will stand, his constructive theory from the basis of energy is but another step, howbeit a large one, as pointed out in Science and Health, p. 91, 10-18 and 164-9.

In this elaborate paper Professor Ostwald proves scientifically the unreliability of the atomic theory, so universally accepted by the foremost natural scientists, and declares, “There is no matter.” That “the atomic theory, however universally accepted by natural scientists in this, our day, after years of fruitless effort to come to some conclusion upon the most important and deepest questions of humanity, is in absolute contradiction with unmistakable and accepted facts.” He disclaims at the outset “any connection between these conclusions and those of ethics and religion, not because of any antagonism thereto, but because [his] results have been won solely and entirely in the domain of *exact science*.” He says, “I fully recognize

the responsibility of daring to place myself in opposition to the foremost and greatest thinkers of these times, but silence would be culpable, inasmuch as I see that the materialistic conception of the universe is absolutely untenable. At whatever cost of past labor and renewed diligence in the future, my duty is to give warning; as in the field of scientific research it also holds good that 'he putting his hand to the plow and looking back is not fit for this kingdom.'

He then takes up exhaustively and scientifically the leading schools of natural science in their ascending steps, "registration," "system," "laws of nature," "general conception," etc., to the hypothesis of the "mechanical conception of nature" as developed through Galileo's "force as the cause of perpetual motion," Newton's "universal gravitation," Laplace's "mechanism of the universe," and in later days the leading theories, "conservation of force," "theories of optics," "reflection and refraction," "interference and polarization of light," Huygen's and Euler's "vibration of light," and lastly the "electromagnetic theory of light," all included in what is called "positive science."

This conception, he says, was then necessarily transferred from inorganic to organic bodies, evolving the microbe and germ theory in *materia medica*, until in all branches of science from the mathematician to the practising physician the atomic theory has become the premise upon which all conclusions are based, the hypothesis being that "a natural phenomenon is explained when the exact motion of the atoms of the substance exhibiting the phenomenon is known." He says that this mechanical conception necessarily includes also the anthropomorphic conception of God; the "accepted idea of a Spirit (Geist) of like qualities as man though infinitely his superior." "Everyone of these theories takes entirely too many things for granted, and not in a single instance, without granting the premise, has it or any, proven itself reliable."

Pages are devoted to this iconoclizing and examples given in proof of his destructive analysis. To cite a single instance, "the unquestioning acceptance of the hypothesis of primary qualities"; that "although the properties of iron and oxygen have entirely disappeared in their conversion

into 'oxide of iron' the primary qualities remain." This hypothesis is so universally accepted that to perceive its utter absurdity becomes difficult. Taking into consideration that all that we know of any material is the presence of certain ingredients, not far removed from absolute nonsense is the assertion of the "presence of these ingredients without a single one of their original properties remaining."

Before giving his "discovery" of an internal or inherent power which he denominates the "energetic" principle, he takes up also the discovery of Mayer fifty-three years ago of the "equivalence of the natural forces" or "different forms of energy," the hypothesis summed up by Clausius, Helmholtz and William Thomson in the "theory of mechanical energy" and continues: "It took just half a century to find that this hypothetical addition to the former premise, was really a backward step in its imaginary hypotheses. 'But,' you will say, 'how is it possible by means of such an abstract idea as energy to form a conception of the universe which in clearness can compare with the mechanical?' I ask in return, 'What do we know of the physical world?' Plainly, only that which comes to us through our physical senses. Turn it as we will, we find simply that the five senses are affected by differences of energy between them and their environment. In a world the temperature of which was everywhere the same as that of our bodies, we could have no conception of heat, just as we are utterly unconscious of the constant atmospheric pressure under which we live. We become cognizant of it only by producing spaces of different pressure. So far you will agree with me, but be unwilling to renounce matter, inasmuch as 'energy is only a thought,'—something abstract,—'while matter is the real!' I answer, '*Just the reverse.*' Matter is a manifested thought, which we, however imperfectly, have constructed in order to represent to ourselves that which is real and lasting, in a world of changing appearances."

Having proven that matter being without identity is absolutely inexplicable he devotes the rest of the article to his "discovery" of "energy" as a higher and more comprehensive premise, and is glad to announce that while this new premise has immense advantages over the materialistic, he

"already sees in the distance, far-reaching questions not covered by the energetic principle as now perceived, which point out into other and larger fields of whose compass we can at present have no conception, and towards which this new departure is only the first step."

"And again," he concludes, "are we brought to face the fact that science dares never to acknowledge a limit to her advances, and that right in the midst of battles over new conquests the eye must not be blinded to other and still greater fields beyond, which also will one day be ours."

These extracts are sufficient to give an idea of the trend of the whole, as another proof of the putting off of material limitations in what is called "analytical science" and the gradual lifting of the veil of materialism, in verification of Science and Health, p. 63, 16-20, and p. 68, 6-8.

Not the least striking characteristic discernible in its pages is the courageous and liberal spirit so necessary in the pursuit of knowledge as "mortals shake off their swaddling clothes." (Science and Health, p. 151, 11.)

In *Science*, Feb. 14, 1896 (Macmillan and Co., New York), Professor Ira Remsen of the Johns Hopkins University, gives a free translation of portions of the article with this introduction: "At the meeting of the Naturforscher Versammlung, held last September at Lübeck, Germany, Professor W. Ostwald of Leipzig, delivered an address which was received with great interest and gave rise to much discussion. The address has since been published in the *Zeitschrift für Physikalische Chemie*, Vol. XVIII, p. 305, under the title, *Die Ueberwindung des Wissenschaftlichen Materialismus*, and it seems desirable to call attention to it in this place, as it is highly suggestive and its careful study is likely to be of benefit."

NOTICE.

After this number of the *Journal*, all cards of Scientists will be made uniform, by giving only the name, address and title. They will occupy about two-thirds the space formerly occupied. This rule has become necessary on account of the rapidly increasing number of cards. Any wishing to withdraw their cards on account of this change, will, of course, have the privilege of doing so, and their money will be refunded for the unexpired time.

"BY THEIR FRUITS."

SARAH TOWNSEND GEE.

THE pupil cannot explain the process of a problem until he has worked it out for himself. True, he may repeat by rote the rule, but the proof lies in the work.

Jesus taught his disciples the necessity of obedience to the law of Spirit, for only through this obedient attitude of the human before the Divine can it become the reflector of the spiritual.

To the wilful and froward state of mind this is distasteful, and if not changed by honesty and humility it seeks other means of attaining its ends. The first thing done is to justify self by accusing others falsely.

So we find the loyal students of Christian Science are accused, by those who have forfeited a right to the name through disobedience in many things. To the loyal student this makes no difference if he considers only self, but in obeying the Golden Rule he finds it best to defend his position. Those who are ignorantly believing things untrue, and those who honestly wish to know the Truth, need to be informed. Our Master warned his disciples repeatedly against the "wolves in sheep's clothing," or, as we see it now, that which comes in the name of Christian Science, but is utterly unlike it.

Let us consider a few points and see if the loyal student is "illiberal, narrow, and only afraid of being cast outside the ranks unless he submits to the rules of the Association," as is so often asserted; or if through the teaching of Truth he willingly and joyfully submits, seeing therein higher usefulness for himself, and a greater benefit to his fellows.

If a man plants an orchard, carefully and impartially caring for every tree, finds the fruit of a certain tree is superior in quality, is he illiberal or narrow because he recommends that fruit to those who wish to plant an orchard? True, in this instance there may be many modifying circumstances; but suppose he knew the fruit of that tree was beyond doubt unsurpassed, he would urge its merits.

Are those who have given years of time to the study of

Christian Science, testing and proving every thought, narrow and illiberal because they urge upon all to confine themselves strictly to one line of reading? or are they actuated by the higher motive of benefiting others, and hastening the coming of the kingdom of Harmony? The miner subjects every ton of his ore to assay before he puts any confidence in its value. It may glitter and shine—men may assure him he has "struck it rich," but these things have no market value. The ore itself must be tested by the fiercest heat and by chemicals, and be thoroughly purified before it merits any serious attention from experts.

Every day the tests go on; as long as the mine is worked the assayer is at hand. Tests are needed in the Scientists' mines as well—yea, more than in the material mine, for we are building for eternity. If untried human thoughts are accepted by the beginner because they come in the garb of Christian Science, they finally cause serious delay and seemingly irreparable loss.

For weeks the writer has weighed and measured the thoughts here penned, reading passage after passage of Scripture and references from Science and Health with Key to the Scriptures, as well as other works by the Leader of Christian Science. The thought of helping someone who needs help, of returning to the *Journal* a mite of the good received from it, and the earnest desire to put only the Truth clothed in plain words has been dominant.

It would have been much easier to dash off a few words about love, and send them where they would be printed, without all this preparation, but where the fine, and where the dross? and what a difference in the harvest.

Those who have taken up the study of Bible lesson under the new order and have faithfully adhered to it are already reaping the fruits of this obedience. Not seeing the true reason at first, some may have given reluctant obedience, but how many now? Surely never a single woman, for what woman can fail to see to what dignity her sex has been lifted by this action of Wisdom? Is there any voice to say we are blindly following a dictator?

The request upon us to use the full titles of our textbook and its author has met with frequent criticism. This custom is said to turn away those who would otherwise

look on Christian Science with favor. Do not the experienced know that no one who is really ready to take the Truth is ever turned away because of this? Those who may think so are only mistaken. A willingness to see Truth accepts all that belongs to Truth.

Those teachers who discard names are trafficking in the world's goods, and are doomed to disappointment. The honest minded are satisfied when we give reasons for this, that it is the Door we are pointing to so that no one may mistake the way.

Perhaps there is no more crucial test as to one's standing in the Truth than the attitude of mind displayed towards the beloved Leader of Christian Science. The grateful student can scarcely restrain the pen from words of extravagant love for her who has opened up such a world of Love to him.

Perhaps a few words of personal experience may point these thoughts. The writer received two courses of instruction, both from teachers who departed in a measure from the strict teachings of Science. A bitter experience in rooting out the tares thus sown has resulted. Through seeing the results attained by a true teacher she was led to confine herself to the safe line of Thought, and to-day she follows as nearly as possible Science and Health, not through fear or personal influence, but because herein she finds the Law of Love worked out practically. "Whatsoever ye would that men should do unto you, do ye "even so to them."

To separate a statement of Truth from its source is to violate that commandment, "Thou shalt not steal," and whether this is done ignorantly or wilfully the result is to break the law of God. To place a statement of Truth beside a human opinion of our own is to violate that other command, "Thou shalt not commit adultery"; and by thus misleading others we turn them away from the truth.

All I have learned I gladly ascribe to the true source, knowing that honesty and justice are the foundation stones in the structure we are building.

To-day abhorred, to-morrow adored,
So round and round we run;
And ever the Truth comes uppermost.

—Charles Mackay: *Eternal Justice*.

"RAYS OF LIGHT FROM ALL LANDS."

This is the title of a two volume book just published by Messrs. Gay Brothers & Co., of New York City. It is an historical work treating comprehensively of the bibles and religious beliefs of mankind; the systems, scriptures and faiths of every age, race and nation, with a complete and impartial story of all churches and communions, etc. It contains an interesting and lengthy article upon Christian Science, and also a biographical sketch and a fine portrait of our Teacher and Leader, the Rev. Mary Baker Eddy. Mechanically the work is of a high order, and from such examination as we have been able to make of it, it appears to be not less so in every other respect.

Price \$6 per set, express prepaid. Address Christian Science Publishing Society.

NOTICE.

The address of the Church treasurer, Mrs. Mary F. Eastman, will hereafter be 111 Summer St., Somerville, Mass. Will our friends in remitting their per capita tax kindly bear in mind that it will be a great accommodation to our faithful treasurer if they will remit early, instead of deferring it to near the close of the year? By so doing the treasurer can better distribute her work; and we are sure that this little act of thoughtfulness will be gladly exercised as soon as attention is called to it.

On account of the crowded condition of the Mother church, and for the accommodation of those wishing to attend services who were prevented for want of room, it was recently decided by the Christain Science Board of Directors to hold a special service at three o'clock of each Sunday afternoon. This service is an exact repetition of the morning service.

On the 20th day of April, 1895, Mrs. Josephine C. Woodbury was admitted to probationary membership of the First Church of Christ, Scientist, in Boston, for two years. On November 6, 1895, her name was dropped from such membership. On March 24, 1896, she was reinstated. On April 4, 1896, she was finally and forever excommunicated from such probationary membership.

HIS SECOND COMING.

BY ROSE HARTWICK THORPE.

A T night on the hills of Judea,
The shepherds were watching the sky,
Where fleecy clouds gathered and drifted,
As the dawn of God's promise drew nigh.

They knew not the mode of His coming,
But thought of the purple and gold
Of their King in magnificent splendor,
And their voices grew solemn and tender
With the hope of the blessing foretold.

Again we are waiting His coming,
Reaching up to His standard of worth,
For the angel within is expanding,
And the brotherhood's right is demanding
That evil be banished from earth.

Again woman heralds His coming:
Her clear voice is heard in the van,
Proclaiming the dawn, when all nations
Shall echo the Great Heart's pulsations
And God be reflected in man.

She guards the Christ-love in her keeping;
By her are the Christmas chimes rung:
She rekindles the Yule-fire's glory,
And all the world over, the story
Is written and spoken and sung.

And all the world over, the people
Are spreading the blessing abroad,
Are cleansing the depths of the fountain,
Are climbing the heights of the mountain,—
Are waiting the coming of God!

Palmer Morgan of Fairmount, Ind., attended revival services in that town, got excited, and died in the church. And now his family sues the church for \$25,000 damages. That is unique.—*Boston Standard*.

HOW I WAS HEALED.

J. M. C.

FROM childhood I was believed to be delicate, and many were the remedies applied to make me robust, without avail. At an early age I showed a decided preference for study, and so prepared for teaching. While engaged in this work I received a shock which would have prostrated me had I not been a firm believer in, and the possessor of, "will-power."

At the close of two years' work in the schoolroom, I was completely prostrated, as the result of the shock received two years before, and a surgical operation was deemed necessary. I shrank from it, but was assured by my physician that I would not live six months without it. The nature of the operation was such that I had nine chances against recovery to one in favor of it; but, believing that one chance to be my only hope of living, I took it.

The operation was performed in June, 1888, and in September of the same year, I again entered the schoolroom, although warned by my physician not to do so. My belief in "will-power" carried me through to the spring vacation, when I was taken with a fever. I was told that it would not be possible for me to finish the year's school work. I replied that I *would* finish it, and I *did* finish it, although it very nearly "finished" me.

About this time the physician who performed the operation, and who had since been treating me, informed me that he could do no more for me.

I was then having night sweats, and could sleep only when under the influence of morphine or chloral. I visited different physicians,—seven in all,—but the verdict of each one was that I could not be cured, and that all that could be done for me would be to make me as comfortable as possible, and each one in his turn at once proceeded to make me as uncomfortable as it was possible for me to be. The last physician who treated me recommended electricity, which he thought would be beneficial to parts believed to be partially paralyzed. He also thought this treatment would be

beneficial to my spine, as I had an acute spinal trouble, for which my back had been burned many times, by various processes. I took his treatment one year. At first I seemed to improve, but gradually drifted back to the old condition.

During the early part of 1892, I was urged by one of my neighbors, who was a Christian Scientist, to read some literature which she offered to bring to me. At first I laughed at her, but I soon became convinced that she possessed something which I did not, for my sarcasm and sneers never seemed to offend her in the least. This impressed me more than her words had ever done. One day when she repeated her request for me to read some of her literature, I replied that I would read anything which she might choose to bring me. She left the house, but soon returned with a copy of "Unity of Good." I read it carefully until I came to a statement which startled me. I read it many times,—in fact, I could not get beyond it. It was something widely different from anything which I had ever read before; for to me evil was just as real as good. I finally came to the conclusion that if there was any truth in Christian Science, this was its foundation.

I was at that time suffering from a claim of lameness, which had resisted all remedies which I had applied, and as it was very annoying, it was very conspicuous in my thought as an evil.

I finally resolved to trust that statement, and, although I did not in the least understand how evil could be unreal, I trusted, and declared the Truth which I had read many times. I soon saw that the claim of lameness was yielding and within twenty-four hours it entirely disappeared.

The scales fell from my eyes. I saw that what I had sneered at and mocked was indeed the Christ, "which taketh away the sins of the world." I immediately procured a copy of Science and Health, and began reading it.

After reading a few pages I became so sleepy that I closed the book and had a refreshing sleep of two or three hours—the first time in more than four years that I had been able to sleep without the aid of a drug. As soon as I awakened I read Science and Health again, assured that Christian Science was the Truth. That night I went to sleep without the aid of narcotics, and slept soundly until morning.

I stopped the electric treatment at once, but the fear of paralysis had been so great that I could not at once see that I did not need the medicine which I had been taking in connection with the electric treatment. A few days afterward as I went to take the medicine, these words came to me as distinctly as if a voice had uttered them: "You are trusting God partially—why not trust Him wholly?" I put away the medicine without taking it, resolved to trust the Truth implicitly.

Soon the night sweats stopped, insomnia was overcome, spinal trouble destroyed, and last, but not least, my spectacles were laid aside. I had been told by two different specialists that this could never be done, and the oculist who had been treating my eyes, only a short time before had given me the cheering information that I would soon have to wear a stronger lens. Within three months from the time I began reading Science and Health, all claims had disappeared, and I rejoiced in my recovery.

To those who doubt that the reading of Science and Health heals sickness, let me say that I have the best of reasons for not only *believing*, but *knowing* that it does, for during the period above mentioned, no person treated me, and my restoration was entirely due to the change of thought, effected by the reading of the "little book."

SAVED AT LAST.

II. C.

FOR some time I have been thinking that my experience previous to becoming a student of Christian Science might be helpful to someone passing through a similar experience; and I trust that in my narrating it through your pages some seeker may find a thought of encouragement to persevere in the straight path of Truth.

For thirteen years I was a severe sufferer from some hidden disease that defied the skill of many eminent physicians. I was never without one or more kinds of medicine, was constantly under the care of our home physician, but kept continually growing worse, until my suffering became unbearable; the doctor then ordered a change of

climate, and I spent one season in a distant land without any benefit, but growing worse, if possible.

I then returned home for a few months, when the medical man suggested travelling. After spending a short time in this way to no purpose, I was told of a lady and gentleman who had come to our city and were healing many cases of sickness without medicine, calling themselves Christian Scientists. My views were so material that I thought it impossible for sickness to be healed without the use of material remedies, and I could not have any faith in that which could not be seen and handled.

After almost despairing of ever getting relief I entered an electric institution, which only increased my agony. One day the superintendent gave me permission to go out for a short walk. I improved the opportunity, and went to those whom I had heard of as Christian Science healers. They were too busy to take my case but gave me the address of one who could.

Another week passed, and I was again permitted to go out. With much difficulty I succeeded in reaching the Scientist's house, received a treatment, and was greatly relieved. I left the institution, and was under Christian Science treatment for a short time, receiving great benefit; but I returned again to the gods of Egypt, and paid the full penalty for so doing. In a short time I entered a hospital, remaining nine months, but was not even temporarily relieved. The resident staff of physicians, after holding a consultation, decided to send me away, giving me very little satisfaction as to the cause of my suffering.

Then I turned once more to Christian Science for healing, purchased a copy of *Science and Health*, received treatment for a short time, and was doing nicely, when the serpent, which is ever on the heel of Truth, tempted me to again deny the power of Christian Science healing. I gave my book to a friend to keep safely for me, and on no account to allow any person to read it.

I returned to the hospital, and had a severe operation performed, which nearly proved fatal. In a few weeks I returned home, and found that the operation which the doctors promised would remove the cause of suffering, gave me no relief. Again, after a few months, I entered

the hospital, and remained for nearly a year without being helped in the least. I once more returned to my friends discouraged, and not knowing what next to do. This was about two years from the time I first received treatment in Christian Science, and during all this time many hours were spent by me in pondering the subject. I could not understand it, and if possible, would have blotted it out of my thought; but the seed of Truth, sown in my consciousness could not return void, and unconsciously to me, it was bringing forth fruit. My book Science and Health was quietly lying on a shelf in some secluded corner, where no eye was permitted to see it. I decided to return it to those from whom I bought it, but to my great disappointment the Scientist refused to take it, saying, "You need it yourself."

Some time after this I again turned to Christian Science for healing, hoping to regain my health sufficiently to enter a training school for nurses, I called on another demonstrator who gave me a treatment, but refused to take my book. However I succeeded in leaving it with him for one day; the next time I went for treatment he requested me to take it away, and I did so, but not wishing to be baffled it occurred to me to take Science and Health to a bookstore and if possible sell it, and thus be rid of it forever. I succeeded in disposing of the book for twenty-five cents, and my troubled thought seemed relieved for a short time. A friend on hearing what I had done expressed a wish to get my book, and I got it again from the bookstore for the same as I had sold it, and immediately turned around and disposed of it again for fifty cents.

In the meantime I had been receiving treatment, and the seeds of Truth watered by divine Love, opened the eyes of my understanding to see that Christian Science was of divine origin. I was beginning to feel that I would like to read the book, and bought it back never to part with it again. I have also purchased several later editions. Shortly after, I received class instruction; that is three years ago and the intervening time has wrought wondrous changes for me. I have stepped out of the darkness of materialism into the light, and a faint understanding

of my God-given dominion over whatsoever worketh abomination or maketh a lie. That dearest of all companions, Science and Health with Key to the Scriptures, is never out of my presence.

Its teaching is a well of water springing up into everlasting life. I am perfectly healed and have constant employment, walking one mile to and from business each day. May all who read my experience take warning and remember, "God is not mocked," "whatsoever a man soweth that shall he also reap." Had I continued under Christian-Science treatment from the first it would have saved me many painful experiences.

Toronto, Canada.

CONSUMPTION HEALED.

G. W. RAYMOND.

ABOUT eleven years ago I was suffering with what the doctors called pneumonia and bronchitis contracted as they said through a severe cold, and had been confined to my bed some thirteen or fourteen weeks without any sign of relief or indications of improving; they said, as one of my lungs had not cleared out as it should and had become solid with a deposit so that I could not use it and as the other one was very weak, there was no hope for me. I could not get well, and it was useless for me to doctor further, simply for my folks to make it pleasant for me, humor me, etc., as I would not be with them long. To make matters still worse hemorrhage of the lungs set in and the doctors then said that the first pleasant day I must be sent South to try and see what the climate would do for me, so my mother took me South. We first went to New Orleans, but did not remain there long as we were told it was too damp, etc., so we went to Pass Christian, Miss., about fifty-five miles out of New Orleans, on the coast.

For a time I seemed to improve a little and would go out for a little walk when it was pleasant, but was forbidden to go out evenings and rainy days, or when it was cold. To make a long story short I remained there until

June, as I was forbidden to come North before then, as the doctors said I could not possibly pull through the damp spring in Chicago.

Upon my return home my old claims returned again and my doctors said as the climate of the South had failed and that I could not possibly pull through a Chicago winter the only chance I had was to go to California for the winter as the California climate was far better than that of the South; so I packed up and started for California.

I went first to Riverside, bought myself a pony and spent most of my time in the saddle galloping across the country, eating fruit and almost living out of doors. I stayed there for three or four months and then went to San Bernardino and stayed there for about three months and from there went to Los Angeles, where I made my headquarters and took occasional runs to the coast, mountains, and many other places. As I seemed far from well at the end of my first winter in California, I decided to remain another year, thinking three winters in succession in a warm climate would surely cure me. This time I thought I would try the mountains and a higher altitude as Los Angeles lies low and has severe fogs at times, so with a couple of young friends I started for the mountains to fish for trout, hunt and camp out and rough it for awhile. I was too weak to walk over the rocky trail, so hired a "burro" at the mouth of the cañon and rode up the mountains in search of health and strength. I had a delightful time and seemed to get stronger and better every day for awhile, but my old claims would return occasionally without any provocation, so I returned to Los Angeles, remained there a few more months and then went to Salt Lake City, Denver, and various other places, and then returned home to Chicago, a very much disappointed and unhappy man. I tried God's climate, and God's climate had failed me and I had returned home after an absence of about three years in almost as poor health as when I left. I had absolutely nothing to turn to, all I had tried had failed me, and I was discouraged and returned home to die; that is the condition I was in when I first heard of Christian Science.

A friend of mine said to me, "You have tried everything else and it has failed you, why not try Christian Science?"

That can and will cure you." I was like a drowning man that grasps at a straw and was willing to try anything, so I asked my friend about Christian Science, having never heard of it before, and she explained it to me as best she could, and loaned me a book to read called *Science and Health with Key to the Scriptures*, by Rev. Mary Baker Eddy, discoverer and founder of Christian Science. I had not read far when I saw it was just what I had hunted for and wanted for years—a perfect God and a perfect man as the basis for every thought. I became greatly interested in this book and decided to attend the services of the First Church of Christ, Scientist.

I had not attended the services more than two or three times when I decided to take treatment. I made an appointment with the teacher of the class I was in to go to her house the next day. I told her how hard I had tried to get well, what I had done and where I had been, and also showed her a small bottle and a tin box of medicine (one of liquid and the other a powder) that I had carried constantly for five years and was never without; at night I would lay them on a chair beside my bed with a box of matches so that in case I was taken in the night I would have them instantly.

I will not try to relate all that was said that day, but suffice it to say that on my return home I entered by the front door, walked straight through the house without speaking to any one and out the back door on to the back porch, closed my eyes tight, reached down in one of my pockets, got the bottle of medicine out and threw it as far as I could in one direction, went down in another pocket and got out the tin box and threw that as far as I could in another direction, then turned and entered the house. As the result of this complete surrender I was healed. Christian Science had accomplished what *materia medica*, climate and everything else had failed to accomplish.

Since that time, which was about six years ago, I have been a perfectly well and healthy man with as good lungs as anyone. Christian Science is, constantly unfolding itself in a new light and adding demonstration upon demonstration, to prove to my consciousness the allness of God and the nothingness of error.

Chicago, Ill.

THE KEY TO WEALTH.

H. V. B.

THAT Christ-Truth holds the key to wealth, has been so abundantly made manifest to me of late, I cannot refrain from giving it expression through the columns of our treasured *Journal*, in the hope that if there are others who, like myself, are stumbling over earth's stupid unrest, it may enable them to catch a glimpse of the true wealth, as it has been revealed to me through the reading of *Science and Health with Key to the Scriptures*, by the Rev. Mary Baker Eddy.

After a succession of business disasters, Christian Science found me physically disqualified, and with a frame of mind bordering on chaos. I had a severe claim of poverty, and did not feel that I could afford to purchase *Science and Health* although at a moment's notice I could have raised many times its price. I had no sooner demonstrated over that claim, than I was confronted with another. I had the price of the "little book" laid aside, but I was so blinded by mortal avarice, I felt I could not take the time to make the purchase, but was the while trying to open Christian Science' inner door without the key. Although my efforts were futile, a reward for perseverance came to me from an unexpected quarter. A friend in Science inquired of me if I had purchased *Science and Health*. I answered in the negative, and added that the money was ready, but I could not take the necessary time from my work to make the purchase, to which she replied, "I presume I could get it for you, but I will not,—you must do that yourself." Doubtless, her refusal was the offspring of Scientific Principle, for I was instantaneously healed of that claim, and I at once took steps to procure *Science and Health*.

It is not my purpose at this time to acquaint the readers of the *Journal* with the struggle that followed, through the confusion of a blind misunderstanding, but rather, of the wealth that has come to me, through the reading of that "little book," which mortal mind could not find time to buy, but which I have since learned is worth taking a long jour-

ney to procure. Christian Science affected me like a shower bath on a sultry summer's day. The refreshing waters renewed my entire self. In other words, I no sooner changed the current of my thought than physical improvement began to manifest itself, and claim after claim disappeared. What I mistook for gathering clouds proved to be the dawn of a new and brighter day, for there was a "chemicalization." After which the good work went on uninterrupted, until a "demon" of life-long acquaintance fled before the light of Truth, never again to return; for a sentinel with scientific understanding has been placed to guard the outer gates.

Words so feebly express the gratitude one feels for the life that comes with the new thought, that every effort to give expression seems like mockery. I am not much over one year old in Science, and my only teacher has been Science and Health, with very meagre opportunities for study. And yet, physically and mentally, I am like one reconstructed.

But I had before been poor indeed, for I had been knocking at the wrong door for wealth. Mortal mind had strewn my pathway with its alluring fancies and barred the entrance to the gateway of faith and trust in the ever-watchful Father who provides all our needs.

In the eager endeavor to meet the exigencies of material needs, I had become blind to the wealth that was mine by right of heritage,—the restoration to health, renewal of youth, and yet more to be prized, a Scientific understanding, which I never expected to attain on earth. Let us see to it then, that we accept in the fullness thereof the blessings of to-day. And if adverse winds assail us, turn to Christ, who stands ever ready to give to the receptive heart the richness of His treasure-house where "neither moth nor rust doth corrupt," and where "thieves do not break through nor steal."

The throbbing of a burdened heart, I stay,
On Thee to lean.

Teach me in grace, the way,
Thy Love to win.

On Calvary's Cross I wall,
Earth's stupid dreams.—I see
The way, I will avail,
And follow Thee.

Nor can earth's pleasures be,
So rich a field of wealth,
As Christ hath furnished me
In the golden key to wealth.

EXCEPT YE BECOME AS LITTLE CHILDREN.

ALICE DAYTON.

WHAT a volume of testimony for Christian Science might be gathered from the children of Scientists. Their experiences in proving Truth shed a sweet fragrance upon the atmosphere of thought.

Where Christian Science finds its way into a family, it converts the nursery into a field of instruction more interesting than a kindergarten,—more practical than a common school. None are too young to learn, and none too old. Truth is the Teacher; the Bible and Science and Health with Key to the Scriptures, by Rev. Mary Baker Eddy, the text-books. The parents and guardians become husbandmen, who sow and reap for the Master of the Vineyard.

Many a little one knows "The Book," holds it lovingly, recognizing the Love-message and names it "good," before the mechanical process of acquiring the words has been deemed possible. The larger girl teaches herself to read and count from its pages, so making the spiritual cover the intellectual. This has been done with Mind alone for the Teacher. As she listens to others reading, her desire "to do likewise" catches the sound which belongs to the word the eye sees, and Mind sees thought always. Now she finds herself able to read by the light of Truth—a privilege children have not had heretofore. Others lispe the "Scientific Statement" for an evening prayer with their first utterances, and receive with it the clear distinction between the real and unreal which will influence all their thinking. Not all learning comes through schools, for one mamma testifies that her four-year-old learns sentences with long words quite as readily as short ones, evidently seeing the thought back of the word; while another gladly bears witness that it is a pleasure to teach the children Science, they learn so easily, and love it so. Memory sup-

plies numberless instances of the receptiveness of youth to spiritual Truth, which illustrates how the "leaven of the Woman" hidden in human innocence and purity raises thought into better expression. The effect of Science teaching appears decidedly in the babes, making their sweet-ness of temper constant, and imparting through them the sense that "God is Love." The outside world does not understand this. In one case, where the mother has learned to govern by Love rather than fear, this was so pronounced that one who knows nothing of Science said, "I never before saw a baby who was good all the time." "Of such is the Kingdom of Heaven." Blessed witnesses for the harmony Christian Science brings to earth.

The Mother's Hymns are great favorites with the children. Very small ones can sing or recite every verse of "Shepherd, show me how to go." It is a companion thought which follows them into their daily demonstrations over beliefs and fears.

What child in all the school of Science but daily repeats the "New Year's Gift" which the January, 1896, *Journal* brought them from the Mother? The same loving Voice which spoke that verse for them, dedicated "Pulpit and Press" to them, and addressed them earnestly in the Dedication Sermon, and later from the pulpit of the Mother Church. To her the children have a mission. The purest, freest human thoughts, they are the hope of the race, the promise of future days. Easily won by Love, forgetful of error; ready to forgive, and quick to assimilate God's mes-sage, they all may be examples and living pictures of the power of Truth to resolve illusions into native nothing-ness. May the Spirit of Truth make plain to all who would follow Science simply in the ways of Good, that except they become as little children they cannot enter the king-dom of God.

"Searching the Scriptures" for the guide to Life this prophecy appears: "And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Is not this promise beginning to be fulfilled in our midst, as the science of "God and His Idea" is taught by one who is able to show in her life, the truth of her Teaching?

IS IT I?

(Mark xiv, 19)

HJALMAR NEWMAN.

THE necessity of daily asking ourselves the above question, is only learned through practice, combined with an earnest desire of detecting and destroying the "beam in our own eye."

A Christian Science student may never expect to turn traitor towards Christ or the Truth, but nevertheless how often it is done; more often, of course, unconsciously than consciously; and only through a severe self-examination can we hope to detect and correct such errors.

It may not be necessary to point out the various ways in which the Truth is daily betrayed; everybody finds that out easily enough, but the root of such evil, or self-love, self-will, self-justification and ignorance, must be uncovered before it can be eliminated.

To free ourselves from the idolatry of self we must constantly bear in mind our Master's command to love God with all our heart, and with all our soul, and with all our mind, and our neighbors as ourselves. We deem it necessary to daily cleanse our bodies from all impurities, but how much more important is it to cleanse our thoughts, the main-spring to our actions. The self-examination must, therefore, be done thoroughly, not in a superficial flash-light, but in the cathode rays of honesty and earnestness, which will penetrate even the density of self-love and thus search out the idols we may try to hide both from our own and our fellowmen's views.

The examination of our works done may turn out satisfactory, but how is it with the work left undone? We generally find a great many excuses why we did not accomplish more of our Master's work, and what will then be the answer to the whispering in our hearts, "Is it I"?

We may, like Peter, thrice have denied our Master, and be compelled to answer the question above in the affirmative, but this consciousness of our error will prepare the way for an immediate repentance, which is the fruit of true self-examination.

As Christian Scientists we know that practising Christianity is better than preaching the same, and that demonstration is the only proof to ourselves and the world that we are following in Jesus' footsteps. When such are the facts our aim should be to leave no stone unturned for acquiring the knowledge that will heal the sick, cleanse the lepers, and raise the dead.

Ignorance is always pleaded as an excuse for our shortcomings in the line of healing; but have we any right to such a pleading? We have Jesus' teaching and the Rev. Mary Baker Eddy's explanation thereof in *Science and Health with Key to the Scriptures*, and her other writings, as well as the *Journal*, to guide our efforts, so, if we do not advance in the demonstration of the Truth, it cannot be lack of information, but rather lack of familiarity with our text-books.

Of course, I know that a good many students do not have the *Journal*, because they are, or think they are, poor in worldly goods, and say they cannot afford it; but is it really true, dear brother or sister, that, if you try, you cannot save four cents a week to buy your *Journal*? I should rather think you could not afford to be without it. Do not imagine for a single moment that I am soliciting subscriptions for the *Journal*. No! I am only solicitous for your own welfare. A wise general knows that his soldiers must be well equipped and well drilled to be able to fight a good battle, and for the same reason I like to see my fellow students avail themselves of any and all opportunities for gathering in the true knowledge, which will enable them to satisfactorily answer the question above through Christ-like demonstrations instead of profession.

SOUNDS FROM ACROSS THE OCEAN.

K. W.

A NOTE from London, may, I hope, prove acceptable to readers of the *Journal*. I am sure I am expressing the feeling of all our little band here, when I say that we wish to join hands with our friends in America and to identify ourselves with the glorious work which is being done through them, in the name of Christian Science.

Little more than a year ago a few people used to meet at the house of a Christian Scientist in London, to study together the weekly Bible lesson. Now we have a room of our own, and are holding public meetings twice a week on the same lines as those held in America, and the number of attendants is rapidly increasing. The testimonial meetings are most encouraging and prove that the work is growing apace.

Personally I should like through the pages of the *Journal*, to make grateful acknowledgment of benefits received; for we are taught that if we would show our gratitude to the Leader, we must follow both the spirit and letter of her teaching, which rightly claims from us "a just acknowledgment of the Truth and what it has done for us."

Before learning of Christian Science I had for many years suffered from claims of weakness and disease, and had grown so dependent on drugs of various kinds, that I never slept without medicine by my bedside in case of need. From the day I received Christian Science treatment I have never taken a single dose. It was not long before all my friends and acquaintances began to remark upon the change in my appearance, for I improved rapidly and I am now realizing health as I have never done before. It has also been my happiness to demonstrate in my family, and on behalf of others here and there, the power of Truth over error. Many could tell of similar experiences, for almost all who are added to our numbers, first became interested in Christian Science through receiving proof of its power to heal them, and some are themselves now doing good work. For myself I can testify, that however great may be the physical benefit gained, its importance grows insignificant when once the spiritual good of this teaching is realized.

We have always been taught to rely only on the Bible and Science and Health for guidance, and the more we study and grow to understand the text-book our Leader has given us, the more we are convinced that it is indeed "the voice of Truth to this age."

I feel deeply and gratefully sensible of the debt we owe to the Rev. Mary Baker Eddy, the beloved leader of this great and glorious movement, for the Christ-like devotion and self-abnegation with which she labors for us and

on behalf of all suffering humanity, and for the high and noble interpretation she has presented to us of the mission of our Master, Christ Jesus. From the testimonials given at the Friday meetings, it is evident that this feeling pervades the entire class, and it is encouraging to note that many have come out of mind cure and given up false literature entirely and are acknowledging the true way.

There is danger of running to the extreme of literalism. When we published the order of exercises of the services and meetings in the Mother Church, we did so simply as a guide for the branches, not as an order which they were bound to follow in every detail. The thought no doubt is to have the order substantially the same in all the churches and societies; but in places where there are no organs it is not necessary to have an "organ voluntary"; and where there is no choir "an anthem by the choir" may be omitted. As to the responsive reading of the Lesson-text, we suppose that is a matter of local choice.

Would it not be best for those local societies that desire to build churches to await the time when they can make their own demonstrations, rather than to solicit aid by means which can scarcely be said to be in accord with the spirit of Christian Science? Of course there can be no objection to voluntary contributions, but can those contributions which come from something in the line of the "progressive letter" system, be said to be voluntary?

In our editorial in the last April number we said that no one had the right to confer the degree of C. S. B. other than Mrs. Eddy herself as president of the Massachusetts Metaphysical College. We had forgotten for the moment that Gen. E. N. Bates was for a time president of the College. Of course any degrees he conferred during such time were authorized. We are glad to make this correction.

LETTERS TO MRS. EDDY.

338 E. 55th St.

Chicago, April 14, 1896.

REV. MARY BAKER EDDY.

Dear Mother:—Upon my return home I came across the enclosed letter that my little daughter of twelve years of age wrote to you during my absence. Thinking that it would please you I take pleasure in sending it to you.

Should you think that it might be helpful to other children you are at liberty to have it put in the *Journal*.

With gratitude and love,

Rachel Picard.

Dear Mrs. Eddy:—I feel that I cannot thank you enough for what Christian Science has done for me. Not long ago I had a little demonstration with my mother. She had a belief of two things. I laid on the bed a few minutes, and she said, "I am feeling better." I said, "I have been treating you." I gave her another treatment, declaring the one mind, and realizing that God never made a sick woman, and a few other things; and I don't think it was an hour when she was up and around. With love,

Yours truly,

Chicago, Ill., 338 E. 55th St.

Adele Picard.

My dear Mrs. Eddy:—I send to you this package of unpromising dried twigs, whose only passport to your attention is the freight of scientific meaning it contains. These little things are the frailest in appearance, and at the same time the most tenacious of life, of all the air plants that have come under my observation in this latitude. They are called "Resurrection Plants." They were taken in exactly their present state, which seems to be here their normal state, except after rains and in dry weather,—from among the crevices in the rough bark of the live-oaks.

If you will immerse them in a bowl of water for several

hours, or over night, they will preach their own "gospel of the kingdom" and evolve for you their rightful inheritance of beauty and verdure. Once revived, they can be kept weeks, perhaps longer, in fresh water.

I have found no type in nature that so clearly represents mortal man at his best, still doing faithful service by patient waiting, while working for the gradual "renewing of the mind" which to him will also be "transformation of the body." Holding a slight and insecure tenure in matter, clinging to it, though unsustained by it, reaching out into an arid and dry atmosphere, where conditions cannot yield it full support, coming forth renewedly after every rain, do they not represent mortal man?

With his feeble understanding of only material things, fading, withering, dying in the atmosphere of belief,—yet in steadfastness, in hope, in trust sublime,—all indicating the active presence of some higher sustaining principle than the senses can grasp, he awaits (hardly knowing what) his understanding of the healing and transforming showers of Love and Truth, expressed in perfect living, perfect Life.

Lovingly,

Florida, April, 1896.

Mrs. Mary E. Lewis.

They are at my side in water and are looking as fresh as the grass in my lawns.

May 2d.

MARY BAKER EDDY.

REV. MARY BAKER EDDY.

Dear Mother:—I have long desired to place a copy of Science and Health with Key to the Scriptures, in the Library of the State Normal School at this place. On account of the seeming opposition, I was undecided as to the proper course to pursue. However, about two weeks ago I wrote a note to the president of that institution, which in substance was as follows:

"*Mr. F. L. Cook, President of State Normal School, Spearfish, South Dak.*

Dear Sir:—I herewith hand you a copy of the one hundredth edition of Science and Health with Key to the Scriptures, by the Rev. Mary Baker Eddy. After you have care-

fully examined this work and find no objection, I desire to present it to the above named school. And if, after you have examined this book, you should not feel inclined to give it a place in said Library, you may kindly return it to me by the bearer."

A few days later the president came into the assembly room during the session and made the following announcement: "J. C. Ryan has presented to the Library of this school a work on Christian Science by Mrs. Eddy, on condition that I have no objection, and I have none. Therefore, all who wish to read the book will find it in the Library."

J. C. Ryan, Spearfish, S. D.

The United States District court convened yesterday, and at once applied itself to the business before it. The first case called was that of J. B. Wise, of Clay Centre, and he was soon disposed of. Wise inscribed on a postal card, in January, 1894, various quotations from the Bible and addressed the card to Rev. H. B. Vennum, of Industry, Clay county. Vennum turned the card over to the authorities, and Wise was arrested on the charge of sending obscene matter through the mail. Wise was placed on trial yesterday; he made no denial of the facts alleged and the jury soon retired to deliberate on the question of whether or no the quotations were obscene. After a short consultation the matter was declared to be obscene and the defendant was fined \$50. He gave notice of his intention to appeal the case.

Now the question arises, if a quotation from the Bible sent through the mail is obscene, is the whole book, when sent through the mail, to be considered obscene? If not, why not? And if the whole book can be sent and the sender not liable to arrest, why is a single quotation so sent considered unlawful? Will some Bible student throw a little light on the subject for the benefit of the benighted heathen?—*Topeka Cooperator.*

Four people committed suicide in New England yesterday, and the suicide of a fifth was discovered. Two of these were women living in Everett, and the remainder were men, one living at Milford and the others, one in New Hampshire and one in Connecticut. All took place in the morning and while the Evangelical Alliance in Bromfield Street Church was discussing "Suicide—Its cause and cure."—*Boston Standard.*

NOTES FROM THE FIELD.

I NEVER heard of Christian Science until July, 1894. I was given a few tracts and a *Journal*, and through reading them I knew I had found the Truth which I had been searching for in the Roman Catholic church (for I was brought up a strict Romanist), and in the Presbyterian church which I had joined in 1890.

As soon as I could, I sent to Boston for a copy of *Science and Health* and began to study it.

From my childhood I had suffered greatly with my eyes, and when about six years old, was blind for about a fortnight. The oculists had said that towards ten years of age, my eyes would be better, and they improved about that time, but I never had good sight. When about twenty my eyes began to trouble me a great deal; I saw oculists in London, in Wiesbaden (Germany), and a specialist in New York, who told me that if I did not take good care, etc., I would become blind. Of course, I was very much frightened, for I had to earn my living and if I lost my sight, what would become of me!

After that my eyes steadily grew worse, and the spring before I heard of Christian Science I could not read at night.

After I received *Science and Health*, I began reading it and understood enough to apply to my own case, for from the first I often read until eleven o'clock at night, and could even read in the sunshine while before I could not stand a bright light.

I cannot say it was easy understanding *Science and Health*, especially as my native tongue is French; sometimes I read a paragraph five or six times over, and if I did not understand much of it, I went to another, feeling sure that I would understand it some day. I cannot tell how happy I was to find my eyes well. Another trouble I had also disappeared.

As soon as I reached New York (for I was then in the country), I tried to find a Scientist with whom to study,

and it was my good fortune to study with one of Mrs. Eddy's most faithful students.

To those who think Science and Health is hard to understand, I would tell them: Do not give up, read the same page over many times if it is necessary, and if you are earnest, I know that you will have an understanding of what it means.—*D. A., New York City.*

It is exceedingly gratifying to me to be able to state for the information of all who are interested in Christian Science, of a case of remarkable restoration which has recently come under my immediate observation.

My son, a boy of eighteen, had for the past fifteen years been a great sufferer from asthma. His case during this period had baffled the skill of some of the most eminent physicians in all parts of the country. Remedies without number had been resorted to with but very little effect; in fact his case had long been given up as hopeless as far as any material aid was concerned.

During the summer of 1894, he had an unusual attack, not being able to lie down for over six weeks. About the middle of September, when this attack was at its worst, his case was accidentally brought to the notice of a Christian Scientist, a lady of rare culture and refinement, who kindly consented to take him under her charge. At the time she commenced the treatment he had obtained no rest night or day for six weeks, except what he could get sitting upright in a straight-backed chair. To the utter astonishment of the whole family, the night following the day he received the first treatment he expressed a desire to lie down; his bed was prepared, and he retired, sleeping soundly all night without any interruption. It was not known until the next day that treatment had commenced. Seven months have elapsed, and he has had no return of asthma.

During the past winter in all kinds of weather he has walked three miles to school without producing any bad effect. His whole physical nature seems to have undergone a change, so much so that it has attracted the attention of all who were acquainted with his previous condition. He is two inches taller than he was on last New

Year's day. He can eat any article of food without its disagreeing with him, while previous to this remarkable change we were compelled to be very particular about his diet; the slightest indigestion bringing on an attack of asthma.

These facts have been stated to the end that it may lead others to investigate the great truths of this remarkable Science.—*J. P. Austin, Atlanta, Georgia.*

Dear Journal:—So many wise and helpful words have come to us in the late *Journals*, on the subject of financial affairs that a sense of gratitude induces me to send a thought on that same subject.

We find that this question of supply and demand, in a word, the financial question, is the one important political factor lying at the base of nearly all the national and international discussions in all the countries of the world. We begin to glimpse the fact that the "*love of money is the root of all evil.*"

Seeing its claim to such importance, and knowing that Christian Science solves every question that concerns us, it is well to look at this question in its larger aspect. We are not only to demonstrate over individual sense of limitation, but to know that each individual demonstration is a part of the solution of this problem in the universal sense. Christian Science comes to us revealing the true idea of all reality, the true idea of Good, of Substance, of Science, of Life and Truth. It also reveals to us the true idea of values.

At present the current of this circulating medium flows toward materialism, sensualism, "the lust of the eye, the pride of life." Christian Science reverses all material conditions; this current must also be reversed and *true values* be established. Then it will seem more natural to pay for a beautiful thought, or spiritual, uplifting inspiration of Truth, than for all the perishable things that materialism can offer.

Thus the condition which made starving poets and bare-footed philosophers will be changed,—even now is greatly changed,—and in the orderly sequence of Divine Science, material necessities will be added; not toiled for, but

added. This is Jesus' promise, "Seek ye *first* the kingdom of God and His righteousness, and these things shall be added." Yes; beauty beyond the lilies, glory surpassing Solomon's. For it is Mind itself that clothes us in its own glorious vesture. When Jesus healed the naked lunatic, he was clothed and in his right mind.

Our true gold is the *silent*, scientific thought that engirdles the whole earth; our silver, the *word* spoken in due season; how good it is! This merchandise of scientific thought is more precious than rubies, and this alone can solve the problem that is the despair of human methods, for Divine Mind is an infinite Source of supply for all.—*S. M., Atlanta, Ga.*

Having derived very great benefits, spiritually and physically, from Christian Science, I feel sure my experience will be helpful to others. While I was quite a child I had a very severe claim of scarletina, which left me (to sense) blind. After some three or four years when I became old enough to learn, it was found I was totally blind with the right eye and could not see very well with the left. I was taken to Germany, and several large cities in England, but the oculists could do nothing more than prescribe all they had to sell, viz., spectacles. One said, "There is no optic nerve in the right eye."

I started to school with this sad burden, and was helped along through class after class by the one eye, which never wearied even in the study of Greek, Hebrew and Arabic languages until I finally graduated from the University of Dublin, Ireland. I entered the scholastic profession and later, the ministry of the Protestant Episcopal church. After many years of hard labor, study and anxiety in this dual profession, my eye gave out, and I finally gave up the ministry of the church and the school, as I was unable to read and could scarce walk the streets in safety.

A lady—a Christian Scientist—formerly a member of my church here, informed me that I could be healed in Christian Science. I was willing to try anything that would save me from total darkness. I went. I had three days' treatment and now I do see better than ever before; can read the Bible and "the little Book" without spectacles (except by artificial

light); can see the names on the street cars as they flash by; and the *nerveless* eye is just as good as the other one. Needless to say, that after this miraculous demonstration, I joined the Church of Christ, Scientist. At the same time my wife joined. She also had been healed—nay, snatched from an early grave. Her claim was a complication of troubles, which were very seriously aggravated by malaria, contracted by a four years' stay in Louisiana and Texas. The same Scientist who had sent me to my healer, healed my wife in less than a week, so that she has ever since been able to do the housework.—*F. J. V.. Salt Lake City.*

I wish to express through the *Journal* how I was brought into the study of Science and Health with Key to the Scriptures. I had been suffering for a long time with a disease on my hand. What it was called by the physicians I do not know, but this I know: I tried all kinds of remedies, not one of them bringing relief. The wife of the man for whom I was working had been healed through Christian Science, and she asked me whether I would not try it, since I had tried all mortal mind remedies and they had failed. I was willing to try anything for relief, so they hitched up and drove me fifteen miles to a Christian Science healer. When we arrived he was absent, but his family was at home, and they had us wait until he came. My suffering became so great while waiting that it seemed as if I could not stand it. After the first treatment I was relieved; and ever since I have felt like a new man; in fact am a new man. Now I am trying to learn to live this life of Truth for myself and family. I have been studying the Bible and Science and Health, and the *Journal*, and find in them welcome thoughts to me.

I have been visiting my sister in Andrews for the past seven weeks. When I came here I found her a great sufferer from what she called neuralgia. The first night I was in her house I took out my Bible and Science and Health to read. She asked me what kind of books they were, saying she did not know I ever read the Bible. I said, "Yes I do, and the other book is Science and Health." She said she always held Christian Science at bay, but she began to change her mind, and now she is reading and

searching the Scriptures and Science and Health in earnest. She said this morning she felt stronger and better than she had for four years. She wrote for treatment last Tuesday, and is now rejoicing that she has found the Truth. I am as one searching for understanding. My desire is to have God's spirit reflected in me as He would it should be.—*John Herman, Weston, Neb.*

Dear Journal:—I desire to express my appreciation of the editorials in the *Journal*, especially the one in the April number. Coming as I have from the opposing schools, I stand in a position to realize the force, justice, and necessity for the truths you therein set forth.

After becoming separated from all other Scientists, and located in this mountain country, where Science had scarcely been heard of, with the Bible and Science and Health, as my only guides, I found the true way, and saw clearly, that it is always the characteristic of erring mortal mind to try to usurp and wear the crown which has been earned and which rightfully belongs to another. As it is now, so it was in Jesus' time. The world wanted it some other way. "He was not *the Way*. He was an impostor. We will not follow Him."

Some time ago a friend wrote me, "I do not believe in holding entirely to Mrs. Eddy, I look for something to be developed, that will eclipse anything that she has brought to our apprehension." What a condition of thought! As though there is anything beyond the Infinite greater than Truth, more profound than Mind—the All Good. It seems strange that those who have enough light to demonstrate at all, can attempt to set aside the Bible, and Science and Health, the only books that have ever given us the true understanding, revealing man and his Maker as they really are. These words of Jer. 17: 9, perhaps explain it: "The heart is deceitful above all things, and desperately wicked. Who can know it?"

I am thankful that I have come out from these erroneous teachings, and though I am not even a "student's student" I feel that I *am* a student through the impersonal teacher, Christ-Truth, as revealed through Science and Health.—*M. J. C., Alpines, Tenn.*

For six years I have read only Christian Science literature. This Truth is meat and drink to me. I tell all with whom I come in contact that there is a better way than to be sick or sinful, but I find many who say, "Oh, I do not believe." When I tell them that if they will be governed by Love and Wisdom under all circumstances, they can keep themselves well, many laugh at me.

I did not know what the words spelled in Science and Health six years ago when I began to read it; it has been my teacher, and to-day I would not be ashamed to read this inspired book before the whole world.

It has taught me to be quiet when all about me is cursing and discord. My family are opposed to Christian Science, but I can say, "Father, forgive them." I am glad to go out to wash to get the few dollars I send for my books.

I thank God that I live in this age when this Love is again manifested to a sinful world. I hope I may be found worthy to have my name on the record of the Church that has been founded by our dear Leader.—M. G.

Little Dean, three and a half years old, has been trained in the thought of Science ever since his birth. When the neighbors' children asked him if Santa Claus brought him anything he did not know what they meant, as his parents have purposely kept him from this delusion. When one of the children said, "Why of course Santa Claus came to your house. Who else gave you that beautiful sled?" "Love ga' me that sled," was the prompt and vigorous protest, "Love give Dean everything."

One morning when his papa was busy he heard the little boy declare emphatically as he got up out of the chair where he had been trying to button his shoes, "Get behind me, Satan." "What's the matter with Dean?" asked papa. "Oh, nothing," said the little soldier, "my stomach was talking to me, that's all."

He always handles error without gloves, although his faith in Love is supreme and finds many beautiful expressions. "Love take care Dean. Love give Dean this coat," he says with the sweetest assurance. When he is suffering in any way he always runs to mamma with the

request, "Say the Being, mamma" (the Scientific Statement of Being).

Dean goes to a little private school now, and when the question is put to him with the other pupils, "What are we all going to try to do to-day?" he answers, "Spress [express] Love."—*E. F. E., Berlin, Ont.*

I feel it my privilege to show how early children will learn to look to Truth for help.

My baby, just twenty-one months old, awoke in the night with a claim and said: "Read book, read book!" I thought he did not know what he was saying. He went to sleep but soon awoke again. This time I went to his bed and he said, "You treat, mamma." I did so and he was all right. He has always shown a love for the book, and often brings it to me to read for him. He is a great help to me in Science, and I often think of the Scripture, "Out of the mouths of babes and sucklings, thou hast perfected praise."—*N. M. G., Chicago, Ill.*

"The students and friends of Christian Science in Columbus, Ohio," have made presentations of Science and Health with Key to the Scriptures, 100th Edition, to the City Library and the Library of the Ohio State University, where they were received with gracefulness and gratitude. When a copy was handed to the president of the State University, he looked at it lovingly and exclaimed: "Why, Mrs. Eddy! I have a copy of this good book in my private library, and shall be pleased to place in the library other works, as I desire to have my students read the best books."—*M. C. S., Columbus, Ohio.*

The note of gratitude, in the April number, for "Mother's New Year's Gift to the Little Children," has impelled me to express my thankfulness for the sweet gift to the "Big Children."

The verse is my companion prayer to our daily one of "Thy kingdom come," voicing in its complete consecration the outpouring of the mature, yet child nature, of worshipful Love.—*J. W. B., Oakland, Cal.*

EDITOR'S TABLE.

In compliance with requests repeatedly made, we here-with publish a discourse delivered by the then pastor of the Mother Church in Copley Hall, the last Sunday but one of meeting there, the subject being "Heaven," and the text Matt. 3: 1, 2, and 4:17: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, 'Repent ye: for the kingdom of heaven is at hand.'" Matt. 3: 1, 2. "From that time Jesus began to preach, and say, Repent: for the kingdom of heaven is at hand." Matt. 4:17. We give a stenographic account of it as it has been furnished by a young lady Scientist who has kindly preserved it and handed it to us.

"What is heaven; where is heaven? These have been the questions of the ages. They are the great questions of to-day. Men have ever been searching for God because they believed that where God is heaven is. Hence throughout all ages men have been seeking the kingdom of heaven. The ancients sought it. It is a mistake to suppose that the heathen nations, either past or present, have not sought heaven. The ancients had their conception of it. It was their Elysium, but it was simply an enlargement upon the material pleasures of the senses. All along the ages men have been endeavoring to build up a Heaven which should but emphasize the supposed pleasures and enjoyments of material conditions. The aborigines of this country had their conception of Heaven in a happy hunting ground, where bear and deer and all kinds of game were in abundance, and the Great Spirit furnished them all this game. This was their conception of heaven. And may we not earnestly and sincerely and truthfully inquire this morning what has been the Christian conception of heaven, what sort of a heaven has been most generally preached? Has it been a heaven on earth, a sinless heaven, the possibility of which exists now and here, or has it been a heaven of the future to be attained only by dying, a far away, distant, inconceivable place? And when we come to look into

the true scriptural interpretation of heaven as delineated by John the Baptist, and Jesus, in the words which we have chosen this morning, it becomes a matter of amazement that so many expounders and interpreters of the Bible should yet all over this land and all over Christendom be preaching a far away heaven of golden streets and pearly gates and great white thrones and harps, and all these material conditions and accompaniments. It is strange that these beautiful symbols of a sinless spiritual state or condition of thought and mind and purpose, should have been so distorted that only material gold and material pearls can be wrought out of them. Some of the attempted descriptions of heaven from this standpoint are grotesque enough. We have all perhaps read them, and not long ago. Some of the sermons and dissertations most widely circulated undertake to describe this heaven of golden streets and pearly gates. These symbols, these expressions, are intended only to typify purity and freedom from dross, the dross of sense, hence pure gold is descriptive of the spiritual state, and pearls typify purity from sin. These, I say, have been inverted from their true symbolical and allegorical meaning, and have been literalized as far as thought and expression could literalize them.

"Now what does John say about heaven? Where does he say it is? Where did he say it was nineteen hundred years ago? He said it was *at hand*, not afar off; and Jesus reiterated that statement when he 'began to preach' and said, 'Repent, for the kingdom of heaven is not afar off, distant and inconceivable, but *at hand*; now and here is the kingdom of God,' and he repeated this sentiment over and over again throughout all his preaching, and emphasized it by expressly declaring that the kingdom of God, to wit, the kingdom of heaven, is within you, not afar off. If the kingdom of heaven is *at hand* where is it? It is *here*. It is a present existing fact. It is a present possible experience, and it is true that heaven is everywhere, 'if we but lift our eyes and see'; if we but brush away these mists of human blindness, these dark clouds of materialism. If we but rend the veil we may look within on the golden streets and see the pearly gates typifying purity or spiritual existence now and here. What a strange conception that men must die in order

to live; that people must pass through death in order to find the road to heaven, harmony! How can an instantaneous change like that wipe away the sin of years, the false conception of ages, the false teachings and false doctrines which have been instilled into human thought. This is the work of time, and as our text-book says, if it be not accomplished before the change called death, it must and will be accomplished after that change. These sinful, false conceptions must be overcome and destroyed, and just in the degree in which they are being destroyed are we coming into the Kingdom which is *at hand*. Always at hand, now and here. It is pushed off into the far future only by false human conceptions. The word heaven simply means that which is upheaved, or heaved up; that is its literal signification; hence it means the higher or highest condition of existence or attainment along spiritual lines.

"Notice that both John the Baptist and Jesus, called upon the world to repent not because the kingdom of hell is before them; not because it is staring them in the face, and they must repent in order to escape it, but they declare that they must repent because the kingdom of *heaven* is *at hand*; and yet what has been the rendition of such statements as these through all the ages of the past since almost the time they were uttered, or certainly since the two or three hundred years immediately following their utterance. The kind of preaching which has generally prevailed has been the calling upon sinners to repent, not because the kingdom of heaven was *at hand*, but to repent in order that they might escape the tortures and punishments of the opposite place, which they call hell, thus inverting the clear and emphatic meaning of the Scriptures.

"Heaven represents the highest; hell, the Anglo-Saxon word, represents the lower or earthly and sinful conditions. The Greek Hades and the Hebrew Sheol simply represent the underworld, or the invisible world, hence the abode of spirits. This was their conception, the abode of spirits regardless of whether they were good spirits or bad spirits, hence not at all the orthodox conception of a place of future punishment and torture. There is no such meaning attached to the Anglo-Saxon word, yet, how it has been distorted! Have you ever investigated to see what was the

origin of this preaching of a place of torture from a material standpoint, a dreadful place, such as was pictured by Dante in his *Inferno*? You know that during the Middle Ages the doctrine of forgiveness of sins by the priesthood was generally and largely preached. The power to forgive sins was alleged to be in their hands, and hence a penance was imposed in proportion to the sin, and if one paid a large enough fine he might commit any crime, no matter what, and he was insured immunity from the fearful tortures of a literal hell of fire and brimstone. It worked well, and became a great financial scheme. These conceptions of a place of future punishment have been borrowed from the medieval ages by our orthodox friends and handed down; these false teachings have been largely borrowed from paganism and pounded and hammered into the ears of the people; one condition being unalloyed happiness and the other, torture unquenchable. This is the conception of heaven and hell upon which these magnificent churches, these great edifices, which assume to be evangelical churches, are based, and it is to some extent preached in these churches to-day, but how many of the adherents of these churches yet believe it I am not prepared to say. I know that many of them do not, and is it not time that men were honest and frank and courageous enough to come out and destroy, so far as possible, these false and erroneous views, and these misleading interpretations of the Scriptures? Is it not time, and fitting that there should come a broader, a higher and grander definition and conception of heaven, of God as Divine Love and mercy and justice, such as has been given to the world through the teachings of our text-book, *Science and Health with Key to Scriptures*?

"There are serious difficulties in the way of locating the old heaven, and perhaps it is hardly worth while to mention them, yet in view of the situation as it exists to-day it seems not amiss to emphasize some of them. We talk about heaven being above us; we were taught that when a child and we were taught to look upward. Heaven is the highest spiritual attainment but not a high material place. We used to think that when we looked up at what is called the blue vault of heaven we were looking up to where God is; we thought of it in that sense. No doubt many thousands

of children are still looking at it in that sense, but the earth is constantly revolving; it is not stationary. We are not always gazing into the same point of heaven; what is up to-day at high-noontime would be down at midnight, and *vice versa*. Hence if heaven were actually above us we could see it only at certain hours during the twenty-four, and if the other place were below us in any material sense, there would be times when we would be much nearer it than heaven. It is because men have endeavored to gauge the infinite and the spiritual from the poor blinding standpoint of physical sense that all this mountain of false conceptions has grown up. Take just these two statements which constitute our text this morning. How many sermons have been preached to elucidate them? Much sermonizing and essaying have been directed to this end, and if all the sermons which have ever been preached, all the essays which have ever been written for the purpose of telling people where God is and what He is, what Heaven is and where it is, were brought together and piled up, I doubt if Boston Common would be large enough to hold them, and if it were physically and mentally possible to read them, how much would one know concerning God and Heaven after he had read them; and yet, they are all intended to explain the Scriptures. One would have but a mass of confused and erroneous conceptions. There would not be a good, clear definition or explanation to be wrought out of them. Hence I say in view of this mass of confusion,—this mountain upon mountain of wrong teaching, have we not reason to congratulate ourselves that at last there has come a definition which we can understand, and which we can in some measure demonstrate and prove to our satisfaction? We know that God is Love; we know that He is infinite; we know that where infinite Love is there is no place for the old conception of eternal punishment. We know that heaven is all around and about us, and we know that in order to reach heaven it is necessary that we overcome the sins of the flesh. We understand, somewhat, the road to heaven, and we know it means crucifixion. We know that we must nail our human selfishness to the cross; we know that we must nail our malice to the cross; we must nail our lust to the cross; we must nail our envy and our jealousy, and all these

false conditions, these sinful qualities, to the cross on our way to heaven, and just in the degree in which we do this we are travelling the road to the Kingdom, and are making the statements of John the Baptist and Jesus of Nazareth that the kingdom of heaven is at hand, a fact in our existence. Now let us trust that the true conception of heaven shall become universally established in human consciousness. Let us know and trust that the Church of Christ, Scientist, which is founded upon God as infinite Love, which is founded upon the reality of Life, Truth and Love, and the unreality of sin, sickness and death, must and shall become the church triumphant, the church universal, the church whose corner stone has been laid, and whose edifice is reared to heaven, the true heaven, the heaven not afar off in the skies, but that heaven upon earth for which Jesus prayed, and to bring which he wrought and taught. In his great prayer which we so often and so gladly repeat he prays for the coming of the kingdom of God on earth as it is in heaven. He prayed for those true conditions, those higher spiritual things, which make a heaven on earth everywhere and at all times. Just in the measure in which Good is believed to be evil are we living in a false heaven, and just in the degree in which we are confused and unable to draw the line sharply between Truth and error, we are in that measure living in a false heaven, hence there are degrees of heaven; we read about the seventh heaven. Only as we become absolutely clear so that we are able to distinguish between Truth and error are we getting those correct conceptions which will ultimately lead into the kingdom of heaven. All other conceptions than these are the false kingdoms, the kingdoms of human conceptions, and they constitute the Hades of the Greeks, the Sheol of the Hebrews, and the hell of the Anglo-Saxons. Now, it seems to me there ought to be no difficulty in understanding and interpreting the Scriptures from this standpoint. It becomes plain and simple. It is not too much to say that the mission of Christian Scientists, those who have studied Science and Health, with Key to the Scriptures, and have studied the Scriptures in the light of this book, is to open out the true Kingdom and drive away from human consciousness these false conceptions."

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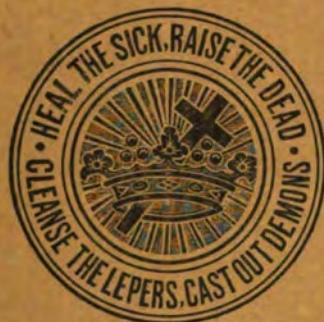
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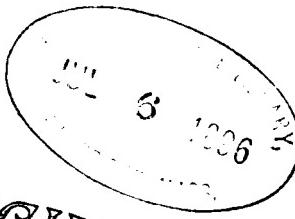
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THE ADVENT OF CHRISTIAN SCIENCE.

SAMUEL GREENWOOD.

NO genuine reform is ill-timed or superfluous. In the inevitable march of progress old systems are worn out and cast aside, once cherished theories are forsaken, and time-honored laws are superseded and forgotten. Humanity awakens to a higher need which must be met upon a higher plane; and some devoted man or woman leads the way up the new heights—a rugged road, a martyr's road. These pioneer reformers have been crowned by after ages with glory and honor, but the world forgets that its first homage was jeer and ridicule, and its first crown plaited with thorns.

In the deep darkness of materialism and corruption into which the Jewish church had fallen, in response to the world's greatest need, Jesus came with the gospel of the Christ. He came that men might through him be resurrected from their material beliefs; he led the way up the divine heights where men worship the Father "in spirit and in truth." It was a rugged road, a martyr's road. The Jews had long been waiting and watching for him; and when he came with the sweetest and holiest message ever brought to man they said, "He hath a devil." He came preaching the gospel of Life and Love, healing the sick and

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raising the dead; and they scourged and crucified him. Pilate sent to the cross the one man who could answer his question. The world has not changed; the human heart has not changed. The question, "What is Truth?" is still on the lips of men, but if one be found to answer, they cry "Away with him."

In the blood of the martyrs and the persecution of the saints the early Christian church was established. For a time the gospel was preached and the sick healed in accordance with Jesus' commands. But factions and dissensions arose; royalty became the patron of Christianity; it became popular; the lust of worldly ambition crept in, and on the altar of temporal power and dominion the church sacrificed her consciousness of Christ's power and presence. Christianity became a mere name; the church became a synonym for despotism, intolerance, and avarice. Luther stepped out from its domination and Christendom was divided between Catholicism and Protestantism. The latter in its turn became intolerant and persecuted its dissenters; and the Puritans stepped out from Protestant domination, and on the shores of free America raised the standard of religious liberty.

Factions and dissensions have arisen in the modern church; it has become subdivided into numerous sects; the parent stem of orthodox theology has sent out many branches, but they are fundamentally the same. The hungry, weary hearts of earth have come to them but found no fruit thereon, nor rest and shelter in their shade. Perhaps never before has Jesus received such universal outward homage; art, poetry, music, literature, even the modern novel, have voiced his praise. Men are everywhere calling him "Lord, Lord"; but they do not the things which he said. Christianity has become little more than a name, an intellectual idea.

While we respect and honor all earnest effort in the church (I use the word in its collective sense), we cannot be blind to its palpable inefficiency to cope with the evils of the age. Its creeds and doctrines do not satisfy the needs of men. It has no solution for the problems of the present *in the present*. A belief in salvation in a future world does not solve the problems of this; the promise of heaven after

death does not lift men out of their hell on earth. If faith in Christ will not give man wholeness of mind and body here, what reason have we to believe it will hereafter?

The creeds of the church are based on the dogmas of Jesus' vicarious atonement as saving those who believe on him from an eternal hell, and the everlasting consignment to it of those who do not; but a man must die to prove them. Humanity demands more than that. Men out of the church who do not subscribe to its beliefs may be as pure in morals, as honest in business, as upright in society, as men in the church who do subscribe to them. The heathens who have never heard an orthodox sermon may keep the spirit of the Ten Commandments better than the Christians who go to their land. Are these the evidences of Christianity?

There is something radically wrong when for all the problems of vice, poverty, disease, and despair the church has no more practical solution than salvation after death. Has death become the savior and regenerator of man? or has omnipotent God no jurisdiction upon the earth? The prodigals in the far country of error prefer the husks of their sensual pleasures to those of empty theories. The bruised and suffering heart of humanity, below this seething wretchedness and degradation, is yearning for the Christ that will lift them out of the miry pit of sin and disease *now*, not when they die; but with all the world's intellectual progress, its scientific advancement and increase of wealth, with nearly nineteen centuries of Christianity and Christian preaching, that yearning has not been met, the sum of vice has not decreased, poverty and wretchedness have not lessened, and sickness has not abated. If the modern church's interpretation of Christianity cannot satisfy the wants of men it must give place to a higher. The need must be met; Jesus did not live and die in vain.

And Christian Science has come. Quietly, meekly, but surely it has taken its place in the van of religious progress and civilization. It comes in the divine order, and through the one divinely appointed. It has entered the lists to do battle with the Goliath of error which for so many centuries has held the church in check. It teaches the regeneration of man through the destruction of all error; that the Principle of Christianity is as demonstrably true to-day as when

Jesus taught and practised it on the shores of Galilee and the hills of Judea. It presents a practical interpretation of the gospel of Christ as adequate for all the needs of men, here or hereafter; and substantiates its teachings by "many wonderful works."

Surely the church, which for so long has been preaching in his name and looking for his second coming, would open its doors and welcome this higher idea of the Christ; and would trim and fill its empty lamps and go forth to meet the bridegroom! Oh, no; the world has not changed. Ignorance, bigotry, dogmatism, these are the same whether Jewish or Christian. The spiritual idea is thrust out of the synagogue as "of the devil." "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Christian Science leads the way up the divine heights where men worship the Father "in spirit and in truth"; but as of old, it is a rugged road, a martyr's road.

These many centuries the churches of Christendom have been satisfied with the forms of godliness without its power. They have formulated certain "articles of faith" and set them up as so many graven images; not to bow down and worship them is heresy. The sweet, potent spirit of Christianity has been smothered in endless folds of ritual and ceremony; the true import of the life and death of Jesus has been buried under tomes of speculative theology and man-devised doctrines. And when Christian Science puts aside this mass of useless verbiage and would restore Christianity in its primitive simplicity and power, it is thrust out of the synagogues as a blasphemer. Men cling with unreasoning obstinacy to worm-eaten systems and dead creeds and resist the claims of a living, saving Truth.

Christian Science rejects the dogma of Jesus' vicarious atonement in its popular acceptation; and the religious world indignantly protests. No royal road to Heaven on another's shoulders? no sinning till the eleventh hour, a quick repentance, and a passport through the "pearly gates"? no enjoying the pleasures of sin to be forgiven of its punishment through another's goodness and suffering? It is blasphemy. The belief that pardon and Heaven may be secured through another's sacrifice is a soft pillow, and the church has slumbered upon it for centuries. The law of

reaping what we sow is inexorable; and Jesus said that not one jot or tittle of the law should fail.

Christian Science accepts the life, death, and resurrection of Jesus as exemplifying the at-one-ment of God and man; not as relieving him of his own responsibility and work, or saving him from the effects of his wilful wrong-doing. Jesus lived and died and rose again that man might know the way to God; but man must walk himself therein, must keep his commandments, must take up his own cross and follow in the Master's footsteps, else the atonement has no efficacy. Jesus and his apostles so taught; is it blasphemy to teach likewise? Does it detract from the glory of his sacrifice? If Jesus did man's work for him and accomplished his salvation, why do his professed followers still continue in the bondage of sin and disease?

To the world, plunged in the darkness of the belief that evil is real, personal and powerful, Christian Science comes with the good tidings that God is All-in-all, the only Life, Truth, Substance, and Intelligence of the universe, including man; and modern orthodoxy is horrified. No real, personal devil on whom to shift the responsibility of man's temptation and fall? Yet Jesus so taught; "There is no truth in him." Does the belief in evil bring men any nearer to Good, by which alone they can destroy their sense of it? Why should men argue for the actual existence of a person whose power is inimical to purity and goodness? As long as men endorse the claims of evil, personal or impersonal, as valid, so long will they be its servants. There is not room in space for two infinities. God does not divide His kingdom with Satan, else He could not be wholly Good; if evil could exist in spite of Him, He is not omnipotent. If the church would display the same zeal and energy in acknowledging the supremacy and Allness of God, Good, that it does in defending the claims of evil, it would bring the kingdom of Heaven much nearer the apprehension of mortals than it has yet done. It surely is not blasphemy to so acknowledge God's infinity as to exclude all sense of evil.

To sick, suffering, diseased humanity Christian Science comes with the gospel of health and peace. It teaches that the healing of sickness and sin is the natural and necessary concomitant of true Christianity; and the apostles of "faith

"without works" are alarmed. The pulpits of Christendom would soon be empty if the ability to heal on a Christian basis were made as necessary a qualification as the ability to preach. Jesus commanded his followers to "Preach the gospel," but he also told them just as emphatically to "Heal the sick"; healing is a *part* of his gospel. Ministers of the church obey the first command as best they know how; when were they absolved from the second? It is idle talk to take refuge in the threadbare assertion, "The day of miracles is past"; *when did it pass?* The experiences of thousands to-day deny it. Were the sick in Palestine so many centuries ago in greater need than the sick in every land to-day? What right has the church or its ministers to eliminate this part of Jesus' gospel and set it aside? What authority has it to say that its mission is only with the souls of men, but that their bodies are beyond the control of God and man, governed by the blind laws of matter? What right has it to pass by the works of Jesus as of no practical import to after generations, and pervert his words into mere intellectual beliefs, and wrangle and divide about the letter of his teachings while they ignore their spirit? Thousands of professing Christians are trying to subsist in weak, diseased bodies on the stones of an impotent faith; what right have the ministers of Christ to withhold from them the "bread which came down from heaven" that they may be made "every whit whole"? The power, the presence, the salvation of God is not centred in any one locality or in any one age. Religion is nothing if not practical; it is hypocrisy if not practised.

"Is any sick among you? let him send for the elders of the church." (Jas. 5 : 14.) Suppose the sick in the church send for their pastors; how many would undertake a case? How many would trust their own case to the efficacy of their prayers? Is it not strange, very strange, that after nearly nineteen centuries of Christianity men are so uncertain of nothing as the *effect* of their prayers? They send them out into space with no certainty of any reply coming back; they have no reliance upon them as a *certain* help in time of trouble. Prayer has become a religious duty, not an actual, reliable force. If men pray for their recovery from sickness they supplement it with a powder or pill lest their

prayers should not be answered. Has the church more faith in the mythological god of medicine than in the living Christ of their creed?

A man has no fear or doubt if he presents a government note but that it will be honored for its full face value; he is certain of it for he has proved it. Is it not a sad travesty on Christianity that while its adherents have perfect confidence in the promises to pay of a human government they feel no certainty as to God's? "God is not a man that he should lie." (Num. 23 : 19.) "Call upon me in the day of trouble; I will deliver thee." (Ps. 50 : 15.) Will God not honor His own word that His professed believers do not present His promises with the certainty of their fulfilment? Have the spurious claims of patent nostrums and poisonous drugs more influence with "nature" than the word of God? The power and willingness of God to heal was demonstrated by Jesus in the first century; is His arm shortened that He cannot save in the nineteenth? Is it not sadder still when Christian Scientists come teaching and demonstrating His power and willingness to heal to-day that they should be denounced by Christian ministers as blasphemers?

To humanity, fettered by the belief in matter and its supposed laws, Christian Science comes teaching the actuality of all creation as spiritual, and the consequent unreality and illusiveness of what is termed matter; that Mind is supreme and that matter has no inherent virtue; that all disease and suffering are in the human mind and can only be removed through an understanding of divine Mind, God. It is thus at issue with all forms of *materia medica*. The belief in the superiority of matter over mind enslaves man in sin, disease and death. *Materia medica* has had the field of therapeutics for four thousand years or more; what is it to-day? It is divided into many and opposing pathies; it has discovered no fixed principle of drug power, no specific remedy; doctors of the same school disagree; what will cure one will kill another; its most eminent practitioners denounce the use of drugs in unsparing terms; what is it but a confused system of speculation and guesswork, not science? Diseases have increased in number and fatality, while the average of human life has fallen from eight or nine hundred to thirty-three years. It is not to be inferred that this is the result of medical practice, but it proves its inadequacy

to cope with the ills and ailments of men. But if, as Christian Science avers, all sickness is the result of sin, what possible aid could a drug afford in removing sin?

After these four thousand years of failure to establish a science of material medicine, Christian Science offers a solution for the difficulty by changing the principle and practice of therapeutics from matter to Mind; and it is ridiculed as absurd. Surely its large measure of success merits a kindlier reception. Blind and bigoted antagonism to a new philosophy or a new discovery in science does not imply their falsity. The ignorance and conservatism of Galileo's time forced his unwilling recantation, but that did not stop the revolutions of the earth. If Christian Science after its few years of practice can advance stronger evidence of its efficiency than *matrīa medica* after its four thousand, why call it "absurd"?

Professor Röntgen's discovery in photography has been received with open arms by the scientific world; it was not ridiculed because it was contrary to all previous conception of "law." A few have tested and demonstrated it, and the world has taken it on their testimony. It was the new discovery of an old principle. Christian Science is the new discovery of the eternal Principle; all men may test it for themselves. It is the new old gospel of Christ, and is of infinitely more moment to mankind than the discovery of the "X-rays"; is it not equally deserving of honest investigation? Is the testimony of no value of the thousands who have tested and demonstrated it? Men dissect its teachings from an antagonistic point of view, not in the search for Truth. It is a stumbling block to ecclesiasticism because it exposes its barrenness and lack of spiritual vitality. It is foolishness to the "schools" because it is beyond the reach of their intellectuality. The illusive testimony of material sense and the sophistries of the human intellect are of no importance when dealing with spiritual forces and realities; these must be assimilated in spiritual growth to be understood.

Christian Scientists have no time for controversy, even if it were profitable. Multitudes of weary and heavy-laden, sin-sick and body-sick, are waiting at the beautiful gate of the Temple, and to these, as far as they are able, Christian Scientists are giving of the bread and water of Life; and

they are being refreshed, strengthened, and made whole, while the modern Scribes and Pharisees are standing aloof, wrangling over points of doctrine and "neglecting the weightier matters of the law." Let the church of to-day pause in its condemnation, and rather close the lips in humility of shame that it has drifted so far from the commands and example of the Master. Let it not barter spirituality for unsaving doctrines, but rather blot out the dead letters from its statute book, or breathe into them the breath of living faith.

A new era has begun. Struggling hope and faith have triumphed over centuries of ignorance, fear and superstition, burst the bonds of dogmatism and loveless creeds, and are blossoming into strength and fragrance in the sweet morning sunlight of a new day. Christian Science has come, and come to stay. King Canute of old could as easily set the limits of the ocean as can the opposition and ridicule of to-day stem the tide of Truth which has come to man through the understanding of Christian Science. Hatred, malice, envy, will lash themselves into impotent fury; there will be "wailing and gnashing of teeth" in the "outer darkness" of evil belief; the whole universe of error will upheave and struggle in the throes of its extinction; but the tide of Truth will steadily flow, rising higher and higher till the last mortal sense shall be submerged, and from human consciousness shall be cleansed by the pure, sweet waters of Life, Truth, and Love the last vestige of error, sin, disease, and death, and man be forever revealed as the image and likeness of God.

CARD.

The question has been raised, without my previous knowledge, as to the validity of the degrees given by Gen. E. N. Bates to his class taught in the Massachusetts Metaphysical College. They were as genuine as those that I conferred on my class. Why? Because I gave him permission to do this. The corporation did not grant this permission, but after I did, the corporation sanctioned his "management and instruction."

The records show that the corporation never elected but one President for the Massachusetts Metaphysical College, and that one was Mary Baker G. Eddy, its first and last President.

MARY BAKER EDDY.

CHRISTIAN UNITY.

"Behold, how good and how pleasant it is for brethren to dwell together in unity. For there the Lord commanded the blessing, even life forevermore." *Psalms 133:1, 3.*

CHISTIAN Unity represents an ideal condition, such as the precept, which is also a promise, "Ye therefore shall be perfect, as your heavenly Father is perfect." *Matthew 5:48.* How can the ideal be made the real?

The simple gospel of Christ, bringing "peace on earth, good will to men," has been elaborated into man-made creeds and imposing rituals. It has been the battle ground of theological dissensions, which have divided the Church into many sects. Failing to appreciate how far they have wandered from the teachings of the humble Nazarene, these sects consider how they can be united in one grand, impressive army, while yet unwilling to abandon their various conflicting dogmas. Each one desires organized unity, if all will come into that particular fold and embrace that sect's cherished beliefs. They have constructed their Tower of Babel, to reach after God, but upon earthly foundations, and the result is a "confusion of tongues." Earnest thinkers are convinced that Christian Unity must first be Christian, in the inspiration of its primitive purity, to realize the ideal of the founder of Christianity,—"That they all may be one: as Thou, Father, art in me, and I in Thee, that they also may be one in us." "I in them, and Thou in me, that they may be made perfect in One." *John 17:21 and 23.*

A divine revelation has come to this age in Christian Science through Rev. Mary Baker Eddy. It penetrates the mists and miasmas of earth-born opinions, and shines resplendent with the glory of Omnipotent Truth. Its creed is "Love." It listens for the voice of God as the omnipotent power of Good, and awaits the infinite manifestations of Life, Love, and Truth, hushing the unrealities of sin, sickness and death. It demonstrates its spiritual power in healing ministries. It embraces all in the Universal Law of Beneficence, "the Fatherhood of God, and the Brotherhood of Man."

* Surely this fills the need of the hour, and must be the real basis for Christian Unity because:

First: It annihilates selfishness and cruel creeds.

Second: It enthrones God as the one supreme power.

Third: It reveals the Omnipotence of Love, for "God is Love."

Fourth: It discovers the perfect universe, and man as God's ideal "made in His image and likeness."

Fifth: It restores pure, primitive Christianity, with its fructifications in real, spiritual Christian Unity that ever exists with no power to oppose it,—"The Unity of Good."—*E. F. H., Former Presbyterian.*

First: Christian Unity must be founded on the teachings of the first Christian,—Christ Jesus himself. He declared that not only his immediate disciples, but all those who believed on him through their word, must "preach the gospel and heal the sick," and charged them to "observe all things which I have commanded you."

Second: The demonstrations of Christian Science are in exact conformity to Jesus' teachings. Practical Christianity is the demand of the hour. The power of the Word, the very element of spiritual manifestations, for which the entire body of Christians are crying aloud, both in the Church and out of it, is the basic element of the Church of Christ, Scientist.

Third: Christian Unity must, of necessity, be expressed in the unit of perfect concord and harmony, else the essential unit of doctrine is lacking. The mere voting of an ecclesiastical body, cannot effect it. It must be individual work. Each one stands alone in his, or her, demonstration of the Truth. Our text-book, *Science and Health with Key to the Scriptures*, by Rev. Mary Baker Eddy, points the way to the true Unity.

Fourth: This Church, the outcome of whose teachings brings health, happiness, holiness, harmony, and heaven here and now, and into the very homes and lives of its followers is the Church established by Jesus; and man-made creeds, rituals and confessions have no part in it. It is the Church Triumphant!

Fifth: It is not a Church of pomp, splendor and cere-

mony; but of works. It is built on the Rock, Christ Jesus. Hundreds of thousands of people have been healed; and above a million of cases pronounced incurable have been cured, and the stricken ones raised to health and happiness. If the works of any particular Church are to have weight as the basis of this Unity, surely the Church of Christ, Scientist, must be that one, with its "one Lord, one faith, and one baptism."—*G. W. D., Former Baptist.*

First: All true reforms must be based on the reformation of the thoughts of the individual

We learn in Christian Science that this is accomplished when the belief in evil, as real, is overcome by the understanding of God.—Good,—as the only reality.

Second: Male and female are made "in the image of God," hence are equal, reflecting the same God.—Infinite Intelligence. Only as this unity in God, as taught in Christian Science, is realized, do they gain a moral and spiritual basis,—the basis of all harmony.

Third: Paul says: "Let God be true and every man a liar." The political world will find peace, only as all material laws, based on man's opinions of the needs of humanity, are superseded by the one Law,—Spirit,—as taught in Christian Science.

Fourth: Belief in matter as having life and intelligence denies the omnipotence of God. Knowledge of His power, as taught in Science, destroys that false belief, thereby healing sickness, casting out sin, proving the inefficacy of *materia medica*,—and demonstrating the Allness of God.

Fifth: True religion is demonstrable in right living. As each day brings a greater realization of Love,—the supreme Power, lessening the consciousness of fear, hate, the truth of religion and the Brotherhood of mankind are proven. To this end Christian Science works.—*M. W., Former Friend.*

First: Human needs are the same. All men ask how can I cease sinning? how can I keep from being sick? why must I die?—Christian Science answers each question satisfactorily, and unites humanity in the bond of an understanding of God's law.

Second: Its premise being Love, its conclusion is a demonstration of Love, and brings into troubled hearts a peace which cannot be found outside of Christian Science, because this is the fulfilling of the "law of Love."

Third: Christian Science is the only religion that stands upon the whole of God's word, and demonstrates the healing which the Master taught.

Fourth: It acknowledges but one Mind,—God,—Good, and so unites men in that "bond of perfectness" and forever abolishes the horror of separation,—for "no creature shall be able to separate us from the Love of God which is in Christ Jesus."

It demonstrates the Spirit of Life, proving by deeds not words that "the flesh profiteth nothing." All men know this, yet have not found the remedy. Those uniting on the basis of Christian Science solve the mystery, and so know why they affirm Spirit to be the only Life and substance of the Universe.—*A. A. H., Former Congregationalist.*

First: Because in Christian Science there is an absolute uniformity of teaching; there is no room for opinions on the ground that it consists of a Principle that has been already discovered and stated in the published writings of its Founder, the Rev. Mary Baker Eddy.

Second: The work of the Christian Scientist is to first learn and then demonstrate Principle. Thus having one aim and one object, the individual interests are identical. This Principle being All-inclusive, we have everything in common, constituting the basis of brotherly love.

Third: The unity between the individual members of Christian Science depends upon their understanding of the oneness of man with his Maker. As this is realized the bond of love must grow stronger and broader until it becomes universal, and the brotherhood of man is established.

Fourth: Euclid has said: "Things that are equal to the same thing are equal to each other." Christian Science says on Bible authority, "Man is made in the image of God." The only permanent Church Unity, therefore, consists of man's own consciousness of his unity with God.

Fifth: This growing unity is constantly brought home to

us by meeting some brother or sister Scientist who has faithfully studied and demonstrated these teachings alone. Coming together we are friends; this is only a foretaste of the ultimate union of all men in Christian Science.—*R. P. V., Former Churchman, Established Church of England.*

First: Because the Church of Christ, Scientist, is based on the "Rock" (Spiritual understanding) of God as "Life, Truth and Love," and as "All in All," thus showing matter to be a belief or illusion, having neither intelligence nor substance, facts which are demonstrated by healing disease.

Second: Because its text-book, *Science and Health with Key to the Scriptures*, by the Rev. Mary Baker Eddy, unlocks the hidden treasures of the Bible, heals us, teaches us our true relationship to our heavenly Father and Mother, and explains the relation of one to another.

Third: Because every one that is tired of wandering in the cold and cruel world with all its snares, its lies, its false pleasures, pains and sorrow, will gladly turn away and will find in Christian Science rest, peace, joy and heaven here on earth.

Fourth: In Christian Science we have the prayer as our Master taught it, the understanding of God's ever-presence, which lifts us above human arguments and confusing material conditions and ceremonies; the prayer in which we get glimpses of our reality, where holy silence becomes sweetest music.

Fifth: Finally, because Jesus himself has promised us the "Comforter" (St. John 14th chapter).

To-day prophecy is fulfilled; Christ, Truth, has come, and calls as of yore: "Come unto me all that are heavy laden," thus inviting all nations into the one fold.—*C. S., Former Roman Catholic.*

First: Because Christian Science has "one Lord, one faith and one baptism," one Divine Mind or God, one demonstrable interpretation of Christ's teaching, and one spiritual submersion in the mind of Christ, as the one and only means of preparation for union with Christ and his Church.

Second: As a body of Christians it knows no contending

parties or schools of thought within its ranks, because it is based upon a scientific premise, and therefore suffers not from opinions, diverse theories, scholastic interpretation of Scripture and the speculations of men based upon human erring beliefs.

Third: It interprets the Bible from the spiritual standpoint of its writers, and proves its interpretation to be divinely scientific, by healing sin and sickness through the Scriptural method of divine healing recorded in both the Old and New Testaments, and revealed through Science and Health with Key to the Scriptures, by Rev. Mary Baker Eddy.

Fourth: Its one God and Law is Love; its bond of union, Divine Mind, not matter; its Church those new-born of Spirit; its ways and means the power of Christian Metaphysics to overcome sin, disease and death; its ideal the brotherhood of man, its circumference the might of God.

Fifth: It presents to humanity in the Easter light of illuminated spiritual understanding the risen Christ, through the inspired life and teachings of its Founder, and what it has already done toward Christian Unity shadows forth that glorious day when there will be but one Fold, and one Shepherd.—*C. N., Former Unitarian.*

First: Because it is founded on the doctrine of Universal Salvation, that shuts no one out on account of "race, color or previous condition of servitude" to sin, churches, creeds or scholastic theology, provided that the sinner turn from his evil ways and cultivate purity of thought and deed.

Second: Because there is in Christian Science no cruel doctrine of Predestination to assent to, that would make people believe that God selects from all eternity some to be eternally damned, thus putting them in a position beyond their control to choose either for right or wrong.

Third: Because there is in Christian Science no hideous doctrine of Infant Damnation to assent to. No suggestion that Hell is paved with infants' skulls whose innocent owners perchance did not live long enough in this world to receive baptism by sprinkling of water, considered by some so necessary for the salvation of their souls.

Fourth: Because in Christian Science all baptism is the baptism of the Spirit, and all communion is the Spiritual Communion, so that both the advocate of sprinkling and those of immersion can unite here on one common ground, and partake of the same Spiritual Body and Blood of Christ.

Fifth: Because Christian Science is founded on the broad platform of love to God and love to man who is God's idea and reflection, for in the words of the apostle, "if we love not man (God's reflection) whom we have seen, how can we love God whom we have not seen."—*J. E. L., Former Congregationalist.*

First: Truth is the foundation stone of unity. The great difference of opinion in the religious world is evidence of the presence of error, just as various answers to a mathematical problem show mistakes have occurred, or all would agree.

Second: Christian Science corrects the erroneous human opinions in religious beliefs, by teaching the Principle that enables its followers to obey Jesus' command to heal the sick, as well as preach the gospel.

Third: Where differences of belief exist, based upon a mixture of truth and error, good and evil, how can there be unity of faith and understanding? Instead of unity constant dissensions have finally resulted in one hundred and forty-three denominations in Christendom.

Fourth: The Christ Truth, as taught in Christian Science, unites into one grand brotherhood, as sons of God, the former Catholic, Episcopalian, Presbyterian, Baptist, Methodist, Unitarian, Universalist, Agnostic, Atheist and Jew, by a perfect understanding of Love, as the only true governing Principle of man.

Fifth: Unity must be based on the two great commandments, on which hang all the law and the prophets, namely, unity with God, through love of God; unity with our brother through love of our brother; manifested in the undivided garment of healing both sin and sickness.—*T. B. W., Former Episcopalian.*

LETTERS TO MRS. EDDY.

Dow City, Iowa, April 14, 1896.

REV. MARY B. G. EDDY.

Dear Mother and Beloved Teacher:—I have been thinking of you so often of late, and if it would not be asking too much of your precious time, I would love dearly to receive a letter from you.

I want to tell you how God has blessed my work. A little more than three years ago Doctor Carr, the Dow City doctor, asked me to treat one of his patients, who had been ill a number of weeks with typhoid fever, as the doctor said, and which terminated in quick consumption. Doctor Carr told me he had done all he could for him, and as he was a nice young man, he wished very much to see him get well and would consider it a favor if I would treat him. I gave him some treatments. Sabbath evening the family sent for the doctor, and a friend of the young man, and Doctor Carr said he could not live the night through. The nurse and his mother sat by his bedside, the nurse keeping her hand on his pulse and over the region of his heart. At a few moments past twelve o'clock the nurse said to the mother, "He is dead, he is gone." But not so, for in a few moments he began to get better, and in a short time he opened his eyes and looked around.

These circumstances I did not learn until two or three days after my experience this Sabbath night. I saw the young man, Mr. Tillett, at his home, as one dead; it was like a vision, if I may use that word. I took up the thought in my sleep, *there is no death, Life is eternal*, and then very quickly I saw him in perfect health. My husband was by my side and touched me, which wakened me. I said, "Oh! Mr. Dow, why did you waken me? I was treating Mr. Tillett and he is going to get well." My husband's watch lay on the bureau, I noted the time, and it was just a few moments past twelve; which fact was recalled to my mind upon being told what had occurred at the young man's home at the same hour. Mr. Tillett improved rapidly from that

time on, and is in perfect health to-day and has been ever since.

I have also had other most wonderful demonstrations of the Truth as it is in Christ Jesus, for all which I bless God's Holy name.

What a precious and comforting study, the study of Science and Health is; it grows brighter and more precious all the time. Divine Love is the all power, "a very present help in every time of trouble." How I do enjoy reading your words of Truth, Love and comfort. When I fully realize what Divine Love has done for me in Christain Science and the human family, I feel to rejoice more and more. What added words of comfort, cheer and inspiration your Communion Address gave; it filled my heart with joy and gladness; also your loving words, "Repent; forsake sin. Love God and keep his commandments."

I have been an earnest seeker after Truth, and sought to have an understanding of a practical, spiritual Christianity, and from the inmost recess of my heart I acknowledge my gratitude to Christian Science and you as its Discoverer and Founder, for what it has done for me. It gives sweet rest, peace, joy, harmony, health and happiness that the world cannot give or take away. Oh, Divine wisdom and Love ever present, ever ready to do for us more than we can think or ask, healing our diseases, forgiving our iniquities, saving our life from destruction, and crowning us with mercy and loving kindness. What more can we ask or expect?

Your faithful student in Love and Truth.

C. A. Dow, C. S. B.

Ottawa, Canada, March 10, 1896.

Dear Mrs. Eddy:—After reading "Questions and Answers" in February Journal, my heart yearned to express my thanks for the honor and privilege of calling you Mother; but I had not the courage to do so until others broke the ice.

It is truly a lift heavenward to know that your sympathies are enlisted for the little ones, (student's students). My sense of language is not sufficient to express my thanks for knowing that we have the sympathies of a leader and

wayshower who abhors injustice and loves mercy. How much those words mean to us in this part of the vineyard! especially when we see how much there is to be overcome in mortal self. A few weeks ago I stated in our Friday evening meeting that, to me, the greatest honor that could be given man was to be recognized as a loyal Christian Scientist, but did not realize what it meant until I read your article. May we, the little children, be found worthy of the privilege granted us! My wife and I came her last May, with three children, dependent upon Truth for support,—we have been fully provided for. My first public declaration was that we had come to declare Science and Health to be the word of God, and that it was the only Christian Science.

We are conducting a little service according to the order with the Bible and Science and Health as pastor. One of our faithful attendants is a man who a few months ago was given up by the best medical skill, received the last rites of his church, was even anointed for death, and was told he was ready to go, but the word of God as revealed in Science and Health has destroyed the claim, and he is now at work again, and rejoices in the freedom he has found. He told his priest that Christian Science had done what the Church and *matcria mcdica* could not do, therefore he was going to be a Christian Scientist. The Bible and Science and Health are his companions.

Sometimes the waters have seemed deep and angry, but always when we turn to the "little book," we find it the well of water springing up into everlasting Life; and can hear the sweet words, "Peace be still," "It is I, be not afraid."

If this should reach you, I trust it may at least be to you as the prattling words of the lisping babe.

Lovingly your student's student,

R. J. Todd.

722 St. Denis Street, Montreal, Can., June 13, 1896.
REV MARY BAKER EDDY.

Dear Leader:—There was a time when many of us hoped that the Massachusetts Metaphysical College would reopen in order that we might enter and receive *personal* instruc-

tion in Christian Science. Looking back to that time we see our own selfishness, and how wisely you have foreseen this, gently and lovingly rebuking it by keeping your college closed, and giving us for our Healer and Teacher the "revised" Science and Health with Key to the Scriptures, thereby extending the blessing to the whole earth. Then, as if this were not sufficient, there comes to us periodically through our *Journal*, message after message to guide and lead us. The opening year brought that "Prayer" breathing out rest and hope. February,—"The Communion Address" and "Questions Answered." When we read that address we recognize the voice of Love calling us away from the things of earth, rebuking all that is not good, and bringing a peace that passeth all understanding. And now in the June number the same voice again speaks. Truly Love does continually "brood o'er us" in the blessings which your loving thought sends out to all who are striving to demonstrate this Truth. We daily thank our God that through you He has given us "that word of might"—our beloved text-book, Science and Health with Key to the Scriptures, bringing the light which reveals God's creation, and kindling in our hearts the desire to press forward till we realize all that the "bow in the cloud" promises.

For all your loving labors for us accept our heartfelt thanks, and may we earn the right to address you by the loving term, Mother. Sincerely yours in Truth,

Charles W. Pearson.

First Church of Christ, Scientist, Montreal, Can.

REV. MARY BAKER EDDY.

Dear Mother:—The appeal for direction sent you in January was answered beautifully two days after my letter was mailed. From out the brightness there glowed the one word, "Wait."

I waited, rejoicing, and it is now demonstrated to the community what we have for some time known. The Mother-love is reaching *all* here and we can hardly be thankful enough that the field is now open.

With love and gratitude,

Galesburg, Ill.

Julia W. Tryon.

566 Carlton Avenue, Brooklyn, June 14, 1896.
REV. MARY BAKER EDDY.

Dear Teacher:—Permit me to return thanks to you for your order to read that grand Scientific Statement of Being, every Sunday. It is the most impressive part of the service, in fact its capstone. Also let me congratulate you that the *Journal's* translation of Professor Ostwald's article fulfills your prophecy in "No and Yes" on page fifty-five, that "Material history is drawing to a close." A most wonderful and courageous prophecy when written, and how soon it has been fulfilled! Faithfully yours,

Frances S. Turner.

344 Paulina Street, South.

Chicago, Jan. 6, 1896.

Dear Mrs. Eddy:—I thank you very much for your "New Year's Gift" in the *Journal*. I think it is very dear. I have learned it and will say it every night before I go to bed. I love you dearly. Your little,

Mary Rodney L. Taylor.

Boston, June 9, 1896.

*To Members of The First Church of Christ, Scientist, in Boston,
Mass.:—*

While looking over the financial condition of our church, I was reminded how necessary it is to be prompt in whatever and wherever duty calls. It appears to me that it would be well for each one to know if he or she has fulfilled all the obligations devolving upon them when joining the church; for instance, how about the per capita tax? Do any of you think there should be any delinquents? Are we making too much of our individual churches and neglecting the Mother Church? Did you ever think that if the Vine was healthy the branches would also be? Then let each one see that he or she fulfills their part in regard to the per capita tax, as well as our yearly subscription to the Mother Church. Then will the Vine be healthy and the branches flourishing. In Truth and Love,

STEPHEN A. CHASE, Treasurer.

BLESSED ARE THEY.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—*Jesus*.

FANNIE A. FOX.

FILLED with the spirit of Truth and Love,
Infinite Mind, that is over, above,
Around, and within—all that can be,
How the Sunbeams fall, and the shadows flee!

Filled with His Presence, the heart doth sing,
As joyously as the birds in spring,
And the buds of Hope but bring anew,
The flowers Immortal, so sweet and true.

Filled with the Purity and Peace of Good,
We behold the Face of our Fatherhood.
Thus Truth and Love, His Infinite Grace,
Doth brighten and bless each thought and place.

Knowing "the Truth that makes us free,"
We follow the Voice of Harmony;
Out of all discord, into His Peace
Of the Perfect Day, where shadows cease.

This is the epitaph on the tomb of Charles H. Salmon of Drakesville, N. J.: "In memory of Charles H. Salmon, who was born September 16, 1858. He grew, waxed strong and developed into a noble son and loving brother. He came to his death on the 12th of October, 1884, by the hands of a careless drug clerk and two excited doctors, at 12 o'clock at night, in Kansas City."—*Kansas City Star*.

The only ill-will we should bear any human being, is that he may get to Heaven as quickly as possible, not by dying, but by overcoming the sin which keeps him out of Heaven.

The "Mother's Room" is open to visitors on Fridays from two to four o'clock P. M., and on Sundays for a short time after each service.

WHO ARE THE PRISONERS?

O. F. H.

FOR I was . . . naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. 25 : 35, 36.

These words have always elicited our admiration, and many have tried to do these works, but the attempt to apply them literally makes it impossible for many to do them. In Christian Science we learn that the sense of "nakedness" is when we see the nothingness of mortal thought. We fail to find certainty anywhere in mortal thought. Everything seems based on "shifting sand." We find no true logic, no true intelligence, no true wisdom, no true love therein. "The whole head is sick, and the whole heart faint," and we say, "Which way shall we turn? Where look for truth or happiness, or comfort? We would escape from all this uncertainty, but how can we do so?" Then Christian Science comes to us and clothes us with the Truth as revealed to this age through our text-book. It tells us that God—Good—is the only Intelligence, and man is His image and likeness; that we in our true Being reflect this Intelligence, and as we come more and more into the understanding of our relation to our Father-Mother, God, we feel that we are "clothed and in our right mind."

"Sick and ye visited me." How we have tried to "do likewise" in this respect! We have visited the sick, have sympathized with them, have watched with them night and day, —and yet were powerless to relieve their sufferings. How our hearts have ached, and we have longed to help them! How thankful, how grateful we should be that we have to-day the "Word" which tells us how to "visit" them; how to sympathize with them, not by making a reality of their ailments, but by knowing its nothingness, knowing that God never made sickness, or any law by which sickness could be produced, and that it has no real existence; by knowing that it is only the false, material senses that tell us of disease, of discord and inharmony, and that these senses have never told the truth, and this claim of sickness would

defraud its victim of his "inalienable right." S.&H., 286—6. By this understanding we are able to "visit the sick" in the true way, by helping them to overcome the sense of sickness and by pointing out to them its cause,—viz., the belief in a power apart from God, and then helping them to see their way out of this by placing in their hands the "Word" which will make them "wise unto salvation."

"In prison and ye came unto me." Here again, how the good people have labored to meet this requirement! They have visited the prisons, have talked with the prisoners, have carried them the Bible, religious papers, flowers, and done all they could to show kindness to those who have been "overtaken in a fault." But how few have discerned what the real "prisoner" is! Even some of those who are visiting the penitentiaries are themselves "prisoners" to this false material sense. They are in bondage to their fear of sickness, their belief in malice, envy, revenge, hate, lust, greed, temper, and the whole army of evils that infest this mortal mind, and who, personally, can visit this class of prisoners? Truth is what visits these prisoners of sense, and "sets the captive free." Truth is the "sword of the Spirit," with which these prisoners fight their way "from sense to Soul." It is Truth which frees us from sickness, sin and death. What a deliverance! "Could there greater be?"

Do we as Christian Scientists appreciate our deliverance, and prove our gratitude by daily striving to manifest unselfish love to all mankind? Do we strive to see our own errors, and then to overcome them through this understanding of the Truth of Being? Are we as anxious to break our own fetters—forged by ourselves, through pride, self-will, rivalry, self-love—as we have apparently been to help the inmates of our jails and penitentiaries? We should remember that with this greater light and understanding, comes a much greater responsibility—Luke 12 : 47—but it in no way prohibits, or even excuses, us from rendering material aid to those in the belief of want, and if we are obeying the Golden Rule given by the Master we will minister to their necessities as far as our circumstances will permit. Nor does this teaching in any way imply that those who have been unselfishly trying to relieve the sufferings of their fellow beings, have "toiled in vain."—S. & H. 267-21—but

rather that "every loving sacrifice for the good of others is known to God," and will be rewarded by Him. These very acts of love and self-sacrifice have prepared us for this higher life. In the words of Holland:—

"I count this thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common sod,
To purer air and a broader view."

Then let us not excuse ourselves from laboring for others, but we must also remember that in order to help them, we must keep the tablet of our own thought pure, that we may reflect the Truth to them. Thus we help not only others but help ourselves. The following lines portray this "unselfish selfishness":—

"Give time, give thoughts, give deeds, give self,
Give prayers, give tears, and give thyself.
Give, give; be always giving.
Who gives not, is not living.
The more we give, the more we live."

"And the King shall answer and say unto them, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25 : 40.

HELPFUL THOUGHTS.

DIANA RUNDLE.

I HAVE many times thought since coming into Christian Science how I would like to give my experience for the benefit of some who may be sick and in confusion.

There are many who see a great change in our home since we have been healed and accepted the teachings of Christian Science, and yet they cannot see wherein it differs from other religions. I had been very delicate for several years, the doctors naming the claim "weakness of the heart." Many times they thought I had but a short time to live. I have taken a great deal of medicine trying to get something to make my heart strong.

I wanted to be good and live a life acceptable in the sight of God. I was brought up in the English Church where I heard beautiful sermons: the prayers I thought good, but there was something I wanted I could not get.

A few years before coming into Christian Science I went into the Methodist Church; the sermons and prayers seemed to sink deep,—they came from hearts anxious to be good, but the good I heard would slip away. The thought of death, the grave, and the second coming of Christ, were what I was always preparing for.

A little over five years ago I came to live in this city. Shortly afterward a lady who had been greatly helped by Christian Science called on me and persuaded me to try its treatments.

A few days after she called, one of my little children passed away, and I was so affected by this new trouble that I felt I would soon follow the child unless I received help from some source. On the day of the burial of my child I started for the home of a Christian Scientist. I thought if they had the Bible for their Guide I could believe on them, and when the Scientist entered the room where I was, he had a Bible in his hand. After reading to me he gave me a treatment. What a difference between my entering and leaving that house! When I entered I was filled with anguish and suffering, physically and mentally, but when I left my sorrow was turned into joy. I seemed so strong and well that I felt almost like singing and rejoicing aloud as I went along the street. After I reached my home I assisted in washing bedding, and I could do any kind of work and not be afraid of being sick. That one treatment did more for me than all the sermons I had ever heard or all the medicine I had ever taken.

I have but a very little of the understanding of Christian Science, but the little I have has taught me to look deeper into the Scriptures to find their true meaning, and by doing so I have come to see where my mistake was, and why, in spite of all the good sermons I had heard, in spite of all the prayers that had been offered year after year for me, I was no better, why I was sick and in such confusion. Some told me it was God who afflicted me and sent those trials on me to make me better, but I have come to realize that statement to be false, for in Gen. 1 we are told God finished His creation in six days, and that "it was good." In the first chapter of Matthew we are told that an angel appeared to Joseph, telling him Jesus was to save His people from their sins. Jesus has mapped out our way. He says,

"no man can come to the Father but by me," "I and my Father are one." I now see better what I have to do to gain heaven and harmony. Jesus never accepted the vain babblings of the world. He was always about His Father's work. In Matt. 6 he tells us not to "lay up treasures on earth." That thought filled my mind a great deal, also the thought of taking no care for our life, what we shall eat or what we shall drink, or for our body, what we shall put on.

In Matt. 6 : 33, He said: "But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." In Matt. 7 : 26, 27, He says: "And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended and the floods came, and the winds blew, and beat upon that house, and it fell." That was the way it was with me. I had no foundation. One church had one form, another had another,—all striving to gain heaven in different ways. I would look to one and then to the other. I could not tell which was right, and so was confused.

In John 15 : 7, Jesus says: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." I frequently read that passage, but could not see its true meaning. Through the understanding of Christian Science I now see its true meaning—there is only one way to abide in God, and that is to serve him in thought and deed. Serving Him with the lips is of no use if we are filled with the deceits of the world.

I see a good lesson in the farmer tilling his land: he cultivates it until he gets the weeds out. So it is in Christian Science—to follow Jesus' example we have to cultivate our thoughts away from the world.

I will conclude by giving a thought which has proven to be very helpful to me:—A child who is taking music lessons has the notes before him,—the teacher has many times practised this piece and unless the child practises it as he is told by the teacher, he can never be a good player. So it is in Christian Science. The understanding has been revealed to the Rev. Mary Baker Eddy. She practised it: she knew it was the true teaching. After practising it and proving its reality, she gave it to the world.

STUDENTS AND STUDENTS.

AL. FREDDIE DELONG.

THE February and March numbers of the *Journal* seem especially good. First came the message from "the mother." I say message, for I cannot separate the Communion Sermon from Questions Answered; and particularly the last paragraph of the latter. The word of love that has cheered so many hearts of those who, while speaking of our dear Leader as "the mother," may have still had a thought that she might not be quite as near one not her own student. Surely any such suggestion is put to flight on receiving the assurance we have in those tender words of encouragement. This we see in the thank-offerings we find in the March number. Can we know how many hungering heart-chords have vibrated to the touch of this loving hand, discoursing the harmony of universal love? hungering, not necessarily from any lack on the part of the one who has taught them, but for this very assurance of the mother's thought. Yet why do we seem to need the spoken word? Surely we *knew* this was true before. Had we not known it could we now be worthy?

Some years ago in a letter of encouragement to a small church-band of students' students, the mother addressed us, "My dear grandchildren." As from a child the thought of grandmother had been very dear to me, these three words, and the love accompanying them, took deep root in my consciousness. This seed has been constantly watered in faithful fulfilment of the charge referred to on page xi, preface of Science and Health, to "plant and water His vineyard." And so gently have descended the raindrops of patience, kindness, "justice, mercy, wisdom and goodness, and so on" (attributes of God) from the heaven of her realization, keeping moist the soil of desire for pure affection in "His vineyard," that we find the fruition to us in the "sympathies so deeply enlisted for the students of students." And right here, dear fellow students, is renewedly whispered to me the apostle Paul's words.—"Examine yourselves, whether ye be in the faith; prove your own selves."

In our thanksgiving let us watch that no mists of human judgment gather from our thought about any who are the mother's students, darkening our perception, obscuring our view, blinding us to the eternal fact that we are indeed all of one household. We must have not only love for the mother—this love need not be urged upon us, we believe we have it—but love for her students, love “pure and undefiled,” “laying aside all malice, and all guile, and hypocrisies and envies and all evil speaking” (see 1 Peter 2 : 1—3). We cannot come nearer the mother thought by holding any prejudice towards her students.

Those words of sympathy for students' students have made more clear to me than ever before, the need of watchfulness on my part. Not a watching to see for what fault in another I am not to pay the penalty, but a watchfulness that I be not called to pay the penalty of allowing those faults to be real to me. I am not working with “singleness of purpose to uplift the race,” if I fail to include in this uplifting, one blessed in being Mrs. Eddy's student, yet struggling against many odds, such as we may never know, to lift the head above the drowning wave. Oh! for more charity, more of love,—not a sentimental charity for error, but that charity, that love which separates the error from the individual, speaking with the authority of divine Science to the lie of sense, uncovering, rebuking, destroying. Thus only are we able to catch glimpses of the true idea. This is demonstration. It matters not how many phases of disease have disappeared before our declarations of Truth; unless this Truth is overcoming our belief of sins and faults in others, we are not yet doing our work well enough to exempt us from the need of doing it over. The Master says, —“What I say unto you, I say unto all. Watch.”

A PRODIGAL RETURNED.

W. C. CLAMPITT.

ON the eleventh of last December about 8.30 P. M., I found myself knocking at my sister's door in Argentine, Kansas, a tramp upon the face of the earth. I felt homeless and friendless, with the single exception of my sister

at whose door I was knocking for admittance. I had travelled for more than a thousand miles from a Southern clime to the cold, wintry blasts of the North, thinly clad and shivering from cold and hunger. My sister received me with a true sister's love and bade me welcome to her home.

What brought me to this? Strong drink. Fifteen years ago I was liked by every one—friends on every hand; but year by year, as the demon drink increased its hold upon me, my friends diminished. I had always lived a railroad life and had been employed by many companies, but, with few exceptions, left their employ on account of drunkenness.

On the eleventh of last December my career had been run. I could get no employment anywhere; was no longer recognized or wanted by those who were once staunch friends. The day after my arrival at my sister's I expressed a desire to be freed from the claims of strong drink, telling her that I had made many resolves, but all to no purpose, and felt that I was on the brink of everlasting ruin, powerless to help myself, with no restraining hand to prevent my falling into the yawning abyss. My sister told me in very positive terms that there were people in Kansas City who could make a man of me if I would only submit to their treatment and really had a desire to become temperate. She then gave me a detailed account of the hopeless condition she had been in two years before, so far as the power of physicians to help her was concerned; and as a last resort she called on Christian Scientists to save her life. The result, which terminated in a permanent cure, made a true Christian woman of her. She takes pleasure in thinking of her God every hour—not a duty, but genuine pleasure. In case anything goes wrong with the family or otherwise, her first thought is of God, upon whom she relies implicitly in all things.

She was going to Kansas City the day after my arrival, and I felt as though I should try the Scientists, for I needed help. I could not have been in a more depraved, worthless condition. I wrote Mrs. A—, one of the Scientists, explaining my troubles, and asked her if she would help me, and sent the note by my sister. I was old in sin, used tobacco in all forms, was a slave to it, and for fifteen years had been a drunkard. My life had known no God so far as

my daily thoughts and deeds were concerned. I had led a wild, sporting life.

Mrs. A—— replied to my note saying she would do what she could for me. From that day to this I have not taken a drink of liquor, do not want it, do not use tobacco in any form, and my voice, which was almost gone from the use of intoxicants, has grown stronger, and, I feel, will be perfect soon. Not only have these benefits been received, but I feel in every way like a new man. I hold daily and hourly converse with my heavenly Father, and am no longer in bondage, a slave to appetites and evils.

Another beautiful feature, too! For two years I had been virtually idle, unable to procure work. After two treatments in Science I found employment on one of the largest railroads in the country, and am now permanently employed by it. I hope my experience as given here will be read by some similarly afflicted, who will follow my footsteps. I can assure them a great reward. How different this new life is! Such peace, comfort, rest and contentment, to feel that our heavenly Father is indeed a Father, *always* present with us.

A SUFFERER HEALED.

W. S. J.

FOR fifteen years I had been a sufferer from periodical attacks of sick headache; these attacks as years passed on became more frequent and of greater severity and would stay by me from twenty-four to forty-eight hours. I had tried the skill of physicians too numerous to mention. The last one who undertook to cure me administered morphine hypodermically so frequently, that it was only a very short time before I became a victim of the "morphine addiction."

I can never express the humiliation that overcame me when I discovered this state of things, and after increasing the doses until demanding at least ten grains of the drug per day, I hastily left home for a sanitarium where they claimed to cure.

At the end of two weeks I was discharged as cured; but

words can never express the intense agony I underwent after my arrival at home; and with it a return of the sick headaches in far greater severity than ever before. This condition of things continued until it was only a question of a return to morphine or suicide.

A few days before Christmas in 1894, my wife said to me one evening, "I am going to see Mrs. —— about your case" (mentioning the name of a Christian Science Healer living in the same village), and I, treating the matter more as a joke than anything else, replied, "All right, go and see her." A few days afterward my wife said, "Well, I saw Mrs. —— to-day, and she said there was no need of your being sick another day, and she wants you to come and see her." I replied that I would not go, that the whole thing was a humbug, and on a par with hypnotism, spiritualism, magnetism, etc., and that I did not intend to make a fool of myself by having anything to do with it. My wife said no more to me at the time, but the next morning (Sunday) she said, "Now why don't you go and see Mrs. ——? It seems to me if I were you and in the condition you are in, with no hope of ever being any better, I would take advantage of anything, no matter how foolish it might appear, that held out the slightest chance for relief." I immediately recognized the logic of what she said, and remarked in reply, "Well, that is so, and at any rate I am too fair minded a man to call a thing a humbug of which I know nothing whatever, and I will go and see the lady, and have a talk with her."

I went to the healer's house, but before I had the temerity to enter, looked carefully in both directions up and down the street to see that no one was watching me. I saw the lady and had a talk with her. I asked her if faith in Christian Science was necessary in order to be healed; said that I had no faith in Christian Science, none in the healer, and very little in God, and would soon have none, if I did not find relief shortly. She replied that all she would ask of me was to give up my medicine. This was a hard thing for me to do, owing to conditions that existed, and I was loath to promise anything that I would not be able to fulfil. She persuaded me that I could do without medicine, and I at last consented to try.

The next day showed such a wonderful relief that I was fairly stunned, and was so different from what I had been for months previous that I was uneasy, fearing something was going to happen. This was not quite one year ago, and to-day I can truthfully say I am a perfectly well man.

With the physical relief came an immediate and sincere desire to be a better man, and for years there has been something lacking in the old theology; that something I have found in Christian Science, and while I have only just "touched the hem of His garment," Christian Science is so much to me that I would not part with what I have for all the treasure of earth.

Austin, Ills.

APPRECIATIVE WORDS.

E. A.

I HAVE been thinking over the duty of each one to do what they can in contributing to our *Journal*, which grows dearer and more necessary all the time. I await its coming with the utmost eagerness, looking first of course, if there is anything from the Mother. Her messages conveyed through the pages of this authorized organ of Christian Science, have come to me as a great light and many times lifted me out of darkness.

On two notable occasions when sore pressed, not knowing which way to turn, the *Journal* has come bringing the word; my path was illumined with light, I saw the way with joy, I accepted it and all was clear, harmony was manifested.

We were glad to follow any direction of the Mother, and have never had any other pastor than the Bible and Science and Health with Key to the Scriptures, and our Sunday service is most impressive and full of power for Good. We have twenty children in our Sunday school, all very much interested. Shall I tell of one little child, now two and a half years old, who lives in Scotland, but who while visiting here was considered a member of this school? He is instructed each day from Science and Health; long before he could talk it was read to him regularly. He has repeated the Lord's prayer and the Scientific State-

ment of Being, sometimes also other things written by the Mother.

He knows no fear, is singularly free in this respect, and some of his demonstrations and applications of Truth have been wonderful. He has been guarded from false sympathy and sentiment. Love has been manifested in constant watchfulness and leaving him as an individual child of God,—as he says of himself so often—“Baby is God’s child.”

This morning I received a letter from his mother who writes: “Yesterday he walked into his father’s dressing-room, and the first thing I noticed he had in his hands a razor wide open. When I went to him he hurried to shut it and pushed the blade through the case or handle. I put it away and did not say anything, when he said—‘It pricked baby.’ A few moments later he was playing with something else, when I saw his hands and dress covered with ‘dirt’—I told him. He did not mind in the least, but was very much ashamed to have to show nurse, when she came in, ‘such dirty hands.’”

“Later when he was being dressed to go out, he said to nurse, ‘There is no sensation in matter, Nana.’ Surely he was able to speak with understanding as he had just demonstrated the truth of that statement. Of course I always tell him these things, but he never makes a mistake, but fits all his remarks to the right case. No one had uttered a word to him about having cut his hand, or made or said anything more than that they were dirty and had to be washed, and this quite twenty minutes after it occurred. All this shows clearly how much such things are matters of education, and how careful we must be to keep ourselves from taking into thought anything but what is for the better understanding of Life.”

AN INTERESTING LANDMARK.

AT the corner of Oak and Robinson streets and just facing Green street is a small wooden dwelling that was once the residence of one of the early settlers. The present occupants are Mr. and Mrs. Edward P. Bates

who have fitted up the interior in a very comfortable manner and who take great pleasure in the beautiful views afforded by the surrounding landscape.

Since Mr. Bates purchased the property the old farm house has been enlarged till it now consists of nine rooms, including the conservatory. The sills and floor were constructed of hewn timber, and the sleepers under the floor were made of round timbers, hewn on the top surface only. The frame work was made of two inch plank, set upright, with laths plastered on the inside and with clapboards on the outside. This is the only house of that construction in the city. The old mahogany furniture with its accompanying old-fashioned wood fireplace, together with the many modern artistic furnishings, makes this old landmark a very cosy residence.

Not only is this house a reminder of the past but it has historic interest as the birthplace of Christian Science in this part of the State. In this house the first patient in Christian Science was healed in Syracuse or anywhere in this vicinity. Mrs. Bates had been suffering for several years from various complications which several learned men of the medical fraternity had pronounced incurable. Mrs. Bates procured the text-book written by the Rev. Mary Baker Eddy, the founder of Christian Science. This text-book was entitled *Science and Health with Key to the Scriptures*. After reading this valuable book she was immediately healed. This occurred in November, 1885. Mrs. Bates went to Boston where she studied under Mrs. Eddy that she might learn how it was that she was thus healed. She became a convert to this new science; and from her miraculous cure many others studied this science, believed and were cured of their infirmities. This was the beginning of Christian Science in Syracuse and surrounding cities.
—*Syracuse Sunday Times*.

The First Church of Christ, Scientist, held the first service in its new building on Bowen street yesterday morning. The dedicatory services did not partake of anything different from the usual order of exercises. The new house of worship is a compact and finished little structure, having a

seating capacity for about 250 persons. Although not wholly finished outside, the interior is completely arranged and furnished, and was well filled at yesterday morning's service.

The exercises were of the usual order, and though differing considerably from that of the other denominations, were deeply impressive. The thought for the morning was that derived from the regular lesson found in Luke 9 : 18 to 28. According to the usual custom, each verse of the lesson was annotated by a selection from "Science and Health," the Christian Scientist volume written by Rev. Mary Baker Eddy. As is usual in this church two readers officiated, one giving out selections from the Scriptures, and the other extracts from "Science and Health." There is no regular pastor, the two readers, one male and one female, occupying positions in the place of such. Mr. and Mrs. E. S. Greene are the readers and act in the place of a clergyman. The lesson being concluded, the teachings of the faith were further expounded by selections from Revelation, the twelfth, twenty-first and twenty-second chapters. The thought brought out was the nature of the New Jerusalem, as it was revealed to St. John.

During the service, the quartet very charmingly rendered the following selections: "Christians Awake," by Shelley; "Surely I have Built Them a House," by Trimmell, and "The City Hath no Need of the Sun."

A notable feature of the new church is the fact that it was first occupied entirely free of debt—both land and building. In this respect, as in many others, the Providence society follows in the footsteps of the mother church in Boston.
—*Providence Telegram.*

CHURCH ORGANIZED.

On Easter Sunday last the Christian Scientists of this city organized a "First Church of Christ Scientist." They hold their regular Sunday services in Odd Fellows Hall, to which all are welcome. On April 21 the members of the church donated to the Missouri State Library an elegantly bound copy of the one hundred and fourth edition of their

text-book, *Science and Health with Key to the Scriptures*, by the author, the Rev. Mary B. G. Eddy. Their official organ, the *Christian Science Journal*, is also on file in the library. Those wishing to inform themselves on the subject of Christian Science can now have the opportunity to do so.—*The Daily Tribune, Jefferson City, Mo.*

A TRIBUTE TO SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES.

E. W. L.

WHAT wondrous truths within thy lids are told!
And yet, when only Truth we partly learn,
We see that it was taught by prophets old.
Then why should we thy sacred precepts spurn?

How oft with darts of scorn and hate arrayed,
We sought to pierce thy loving author through;
But then, as in the days of Christ, she prayed—
“Father, forgive, they know not what they do.”

Thou hast proved false the prophecy of men,
Who prophesied that thou wouldest ne'er be read;
They did not know what power the magic Pen
Could wield, when for the living, not the dead.

Murat Halsted, in an article lately published in *McClure's Magazine*, thus quotes from President Garfield's remarks about his wife's sickness:

The President said, with the greatest earnestness: . . . “It is curious, isn't it? My wife's sickness cured me. I got so anxious about her I ceased to think about myself. . . . I thought no more of the pit of my stomach and the base of my brain and the top of my head; and when she was out of danger, and my little troubles occurred to me—why, they were gone and I have not noticed them since. And so,” said the President, uttering the short words with deliberation, and picking them with care, “and so, if one could, so to say, unself one's self, what a cure all that would be!”

NOTES FROM THE FIELD.

THE *Journal* articles are most precious to me; they cheer and encourage me with the assurance of many companions in this line of work, and that Love Divine is applicable to every human need.

Still I have not yet contributed my own experience, though it is to me most precious of all, because it is the voice of Spirit to my own consciousness testifying in unmistakable language that God is indeed a practical help in every hour of need.

Like many another, I found it very up-hill work "trying to be good" from my childhood, not knowing what the "adamant of error" in my own thought needed as a solvent. I was for years a member of an orthodox church, that being the best help I then knew to reach the goal I sought.

However, my hungering and thirsting was unsatisfied until Christian Science dawned upon my consciousness, with the thought of Love as boundless mercy, as well as boundless Justice and Wisdom. Sweet peace like a river came into my heart, and has taken up its abode with me, I trust.

The assurance that all without a single exception, in God's own good time, will be reconciled to Him, though each must endure just punishment for sin until the sin is relinquished even in thought, held me spell-bound with thankfulness that it is the Truth.

I was not sick when I began the study of Christian Science, but took it up for its Theology. I soon learned to demonstrate in small matters for myself and others. One of my early demonstrations has been related many times to friends and patients, but has never yet been published. This has a double value to me, as encouraging to beginners, and as a lesson not to depend on sense testimony in any case.

God is not partial and if he would manifest his power for me when only a beginner and before I had had any

proper class instruction he will do the same for others.

I was visiting a friend, a lifelong invalid who had become interested in the Science. She was not bedfast, only always weakly. While I was there she was attacked by every appearance of acute lung fever. She requested me to treat her, and I did so for an entire day, but about sunset I stopped treatment, assured that my work was done, though she lay upon the bed with no sign, to the senses, of being better.

During the day she once asked if she might have a cloth wet in cold water applied to her eyes. I told her of course she could do as she liked but trust in anything else than Truth would prolong the time. She said no more about it and nothing of the kind was done.

I left her and her husband downstairs when I retired. In the morning when I came down my patient was up and dressed, and tearfully happy, said in all her experience she had never had a fever broken up so quickly.

I have had many slower cases since, but that lesson abides with me. The great beauty of Science is that any who will may learn to protect themselves and their families.
—M. W. H., Springdale, Arkansas.

I have never seen a testimonial from this far away city and would like to send you a few words to show my gratitude for the teaching and healing that Christian Science has brought to us. A year and a half ago I was considered a hopeless invalid with not one year of life on this earth, in spite of all that money and *materia medica* could do. Through the kindness of one of my husband's friends the message of Christian Science was sent me. I tried it, and in a short time was a well woman, and am to-day. The demonstration I wish particularly to mention is one in connection with my teeth. Owing to the amount of iron and strong drugs I had been taking for years, they were very badly discolored,—they were almost as black as a gentleman's dress coat. I consulted chemists without avail, the dentists could do no better, so after I had been healed of my other claims I thought, Why cannot Christian Science do this also? I asked my healer about it; her reply was,

"Read your book (*Science and Health*), and you will have no reason to consult anyone." I read, trying to understand and practise what I read, and was a great deal surprised to see my teeth at the end of two or three weeks as white as formerly.

If not trespassing too far on your space, I would like to add another demonstration over the belief of a burn. My little boy, a lad of twelve, was camping out with a party of friends and in attempting to lift a kettle of water off of the camp fire stepped too far and one of his feet was very severely burned,—he was barefooted. He was put on his camp bed and all that Indian skill and white man's knowledge could do, with their limited means was done, but the burn would not heal; the flesh began to decay, and at the end of a week the smell of the decaying flesh was so disagreeable that not only would none of his child companions go in his tent, but the grown people would go no nearer his bed than they could help. In the meanwhile Edgar had written to me (he was a firm believer in Christian Science from seeing me healed) asking to be treated. His letter reached me after ten days, and was immediately sent to the Scientist who had treated me. The result I will state in one of the camper's own words, one who was at that time an unbeliever and scoffer at Christian Science.

"On Tuesday about noon (the letter reached me about eleven), Edgar asked for his shoes and stockings, to go to the shore to play with the other children, and on my refusing them to him he said, 'But my foot is well,—mother has got my letter and Miss E. is treating me.' We made fun of him, but all to no purpose, and he finally got his shoes and stockings and went down to the lake."

His foot improved steadily, and on the next Saturday he walked three miles to catch a train to come home, and in ten day's time there was not even a scar to tell where the burn had been.—*S. C. D., Winnipeg, Manitoba.*

In reading the *Journal* I often wonder why there are so few home testimonies. It has occurred to me that I might testify to what Truth has done for me.

Two years ago a neighbor said to me, "Half that ails you is

your mind,—you had better go to a Christian Scientist and have your mind straightened out." I did not know what Christian Science was at that time, but a few days later I called on the healer for help and at once began to take treatments. The old false beliefs have struggled hard against being cast out, but they cannot stand before Truth.

At the time I went to the healer—"God's instrument"—I was suffering almost constantly with sick headache, dyspepsia and various other troubles. I had to take medicine daily or suffer, and I suffered weakness by taking it, but I thought I could not do otherwise. I could not, or dared not rather, for fear of suffering, eat cheese, baked beans, brown bread or apples. Also I was troubled with a lameness that would come and go at its pleasure; it chased around over my right side until it became a real torment. These false beliefs or discords have fought hard to stay, but they have had to pass out into nothingness before Truth. For the past year I have eaten all the cheese, apples, baked beans and brown bread I wanted.

But I have to be ever watchful to keep on the side of Truth and believe the true instead of the false. These old claims or beliefs seem to come sometimes and touch me, but I have learned to look upon them as passing thoughts. I have to take a firm stand and declare positively within myself, that Christian Science is true, no matter whether I can see and understand it all or not, my blind ignorance of it does not change the changeless Truth.—*A. J. D., Tawton, Mass.*

Early in the year of 1895, I received my first call for healing. The wife of the invalid begged that someone in Christian Science might come to their help. The husband and father had been confined to his bed for nearly a year. Whatever seeming help *materia medica* had given him, now failed, and three or four physicians declared nothing more could be done in the case. There appeared to be a general breaking up of the system (to their sense), "nervous prostration" the doctors called it, with many other complications. The man had also used crutches for several years.

He had gotten at last where even food could not be taken, and he was told that the medicine was sufficient nour-

ishment. "Our friends have all given him up," the wife said, "and I know that nothing but Christian Science can help him."

Although this was my first case, and I went to it with trembling, I tried to put down weak self, and realize that God alone could do the healing. That evening after being treated and hearing a little simple talk of Christian Science, the patient, although under a claim of inflamed eyes, read for an hour or more by lamp light the tracts and *Journals* left for him, and then had the first good night's sleep in months. After the third or fourth treatment he was up and about with the help of his crutches. In less than a month from the first treatment he was out and walked a long distance to reach the motor car, in order to attend our church service that night, demonstrating over the cold and a snowstorm. Very soon he was able to lay aside his crutches, and engage in active work again.

At the same time a little son, who was in bed sick with bronchitis, was healed and has been able to play out of doors in the coldest of weather for two winters, being in perfect health, and now attends our Sunday school with his elder brother.—C., Albany, N. Y.

I was deeply impressed by the article in the January number of the Christian Science *Journal*, under the head, "Cured by Christian Science," as the case is almost identical with that of my mother's; only Christian Science at that time was in its infancy and she never heard of it, and passed away after a life of intense suffering from asthma. In a few years after, the belief came to me that I would inherit the dread disease. I did so,—plainly showing what mortal mind will do. I had some insight of Christian Science at that time, but was not able to throw off the thought and said that I would rather die than suffer as my mother had done. With heredity fast claiming me for its victim, I went to a dear Scientist and related to her my fears. She took up the claim of heredity, and I received treatment for, I think, about two weeks. I knew that wonderful cures had been made through Christian Science, but was hardly prepared for such a demonstration. It was made however and I have never suffered from asthma since, and that was over five years ago.

How plainly it shows that heredity, like every other belief, is an illusion of a false material sense, and it can be said truly the "Truth searcheth the bones and marrow."

What a marvellous work has our dear "Mother" brought forth. The inspiring Truth made known through her instrumentality will live forever, and multitudes will rise up and call her blessed. If we will all study the Bible and Science and Health with Key to the Scriptures, and follow faithfully its rules, the time will come when the whole earth will be transformed into an Eden, and there will be no night there, for Truth and Love will be the Light thereof.—L. B. W., Chicago, Ill.

I would like to add another tribute of loving gratitude for the "Mother's New Year's Gift" to the little children—the little prayer in January, 1896, *Journal*. In one of our recent testimonial meetings a mother told of the demonstrations of her little child of about three years. This little one had been taught the dear verse, and constantly used it against error. The mother had to go out one day, and leave the child in the care of a friend. While playing about, the child's foot got rocked on, and seemingly badly hurt. The friend wished to take off the shoe and stocking and look at the foot, but the little one although crying with pain, refused to have the stocking taken off, or the foot "looked at for error." When the mother returned the child was asleep with tears on her cheeks. When she waked up, she jumped down and began to run around saying "See! my foot is all well, I said 'Father, Mother, God, Loving me, Guard me when I sleep, Guide my little feet up to Thee,' and He did!" Another day, soon after, the mother's hand slipped while she was working, and one of her fingers went into her eye with painful force. The sense of suffering was so sudden that without thinking, a handkerchief was at once pressed to the eye, while tears ran down her face. Instantly this same little child came and stood by her mother saying, "Father, Mother, God, Loving me, Guide mamma's eye up to Thee!" now take down your handkerchief, your eye is all well!" The mother did as the child desired, and found every sense of pain or suffering entirely destroyed.—Y.

Dear Journal:—Ever since reading the editorial in the February *Journal*, I have felt like giving a little of my experience in Christian Science. I did not come into Science through physical healing, but because I wanted the Truth. I was told that I could read all kinds of Christian Science (so-called) literature, which I did for several years, and read very little in *Science and Health* as it seemed hard for me to understand.

On coming to Chadron nearly four years ago, I found a small band of Scientists who were loyal to Mrs. Eddy's teaching. At first I was unwilling to give up my "freedom of thought," but soon came to the conclusion that the "strait and narrow way" was the better.

To-day I rejoice in a greater freedom, and feast on the Bible and Science and Health. In one of our Sunday meetings, not long ago, and under our "new Pastor," I realized that the confusion of false teaching was leaving me. We have a faithful leader here. Our numbers are steadily increasing and are not "hearers only," but "doers of the word," and all "dwell together in unity."—M. M. L., *Chadron, Ncb.*

As I never have given my experience in Christian Science and feeling that I owe this to the glorious cause that has brought me out of the darkness into the light, I submit the following. Twenty-two years ago I was taken with congestion of the spinal cord "and a complication of other diseases equally severe," supposed to have been caused by a fall. Every two or three weeks terrible convulsions occurred, at which times I apparently stood in great danger of death, there being apoplectic tendencies. My physicians were united in the belief of spinal trouble though none seemed to properly define it, yet most of them held out to me the prospect of at last retiring to an insane asylum. I, however, was not frightened at this prospect, but felt positive that such would not be the case. I will not enumerate the many unsuccessful attempts to free myself from this "my exceeding great burden," but will simply say I tried everything I could hear of except surgery,—this had been repeatedly advised but I would not consent to it, and after nineteen years of failure, during which time I fre-

quently was unable to dress or feed myself, I began the Christian Science treatment, and was healed in a short time. To those who are lingering in doubt, I would say, Do not be discouraged, but follow Christian Science faithfully and steadfastly and "God" will reward you in great abundance.—*M. H. B., Topeka, Kansas.*

I am a miner, one who works hundreds of feet under the earth's surface, and the fear of what is called lead poison has stricken many of my comrades. I have been laboring under this belief for over one year. Once or twice I was drawn almost double and was greatly relieved by treatments from a Scientist; but this trouble came upon me more or less, until of late it was more and more severe, and as I came in contact with a large quantity of this lead ore in my workings it seemed to me that I could not stay at my work. I came down out of my workings partly in the notion to go home and give it up. I felt like one who is intoxicated, for I seemed as if I would pitch forward on my head; but I thank God the Voice of Truth spoke and told me to stand and not run, and God would do the work. In less than an hour this was all gone, and I was back at my work. I can now say I am healed, and was healed while at the very work I dreaded.—*G. W., Aspen, Colorado.*

A man living out here in the country said he was going to make a study of Science and Health this winter when he had time. He has done so, and an injured arm, caused by a kick from a horse, which has prevented him from lifting even a cup of coffee or putting on his coat for years, has been entirely healed. He told Mrs. C. of it with tears in his eyes and said he was not worthy of the blessing he had received. He seems so grateful to Mrs. Eddy. He has been what the people call a very wicked man. So you see the leaven is working here as well as other places.

This morning when I awoke there was a lovely rainbow arching the sky, reaching from the eastern to the western horizon, the most beautiful one I think I ever saw. In the valley was sunshine and shadow, but the hill tops were in a

glory of sunshine. It seemed to me prophetic,—the bow of hope and victory—bright, well defined, complete.—*D. F. W., Scattle, Wash.*

I wish to tell of the case of a young girl with a disabled arm. For a year before coming to a Scientist she had carried it in a sling unable to do any work, and as she was a farmer's daughter, accustomed to labor, this was a serious inconvenience. All the remedies of *materia medica* had been of no avail.

The girl was very receptive to Christian Science as it was unfolded to her. She abandoned the sling after the first treatment, was able to carry a pail of water at the end of a week and within a month controlled a runaway horse.

This patient afterwards sold six copies of Science and Health among her neighbors and friends who were astonished at her cure, and desirous of understanding the Principle involved.—*M. W. B., New York.*

I have read almost every one of your *Journals* for eight years, often buying two and three for someone who could not get them. So the *Journal* is not new to me; but one of my dearest treasures. Often the *Journal* has driven away black clouds, and the sense of Truth and Love reigned, not only for myself, but enabled me to help others feel its light in ordinary diseases, and in several obstetric cases, where no M. D. was present. They were without pain, and the lady was up in twelve hours. In others in twenty-two hours.—*M. E. B., Chicago, Ill.*

I most cheerfully add my testimony, that Christian Science has been of great benefit to me in destroying the belief of a complication of diseases of long standing, from which I have been a great sufferer. But better far, it has opened my eyes to a clearer conception of the true light, and I wonder that we have lived under the shadow so long, when such a beautiful light was just behind the cloud. May this light illumine the whole world, so that each heart may have the peace that full understanding brings. With love.—*S. P. R.*

EDITOR'S TABLE.

HAVING published in our last number the last discourse, but one, delivered in Copley Hall, we feel that, partly as a matter of historical interest, the publication of the last discourse delivered in the Mother Church under the old order of services may not be amiss, the more so as it is in some sense a sequel to the former one. This discourse also was taken down in short hand, and preserved,—of which fact we were not aware until a short time since, when the young lady who was good enough to take and preserve them made it known to us. The text was:

"And as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick; cleanse the leper, raise the dead, cast out devils."

"These words constitute the golden text of our last Sabbath's Bible lesson, and they are indeed a golden text. Were they written in letters of flaming gold across the sky they would not have too high a place, nor would they have any deeper or vaster significance for the human race than as here recorded as the utterance of the great Teacher nineteen hundred years ago. Golden words are these, and they become pure gold in human consciousness just in the degree in which they are received into that consciousness and assimilated and lived and brought forth in fruits and in actions. On last Sabbath we spoke from the words uttered by Jesus when he 'began' to do his first preaching (according to the record) and when he said, 'Repent ye, for the kingdom of heaven is at hand,' and we endeavored to show how widely had this conception of the kingdom of heaven been departed from by the current views and preaching, since the time of their utterance and the present age. We endeavored to show that the kingdom of heaven was not afar off, an almost incomprehensible and inconceivable place of the future, but that it was a living, vital, present fact, and it may be made so, and can be made so, just in the degree in which humanity awakens to the fact that heaven is here and now.

"This morning we shall endeavor to bring out somewhat

the thought as to what, according to the words of the Teacher, constitutes the kingdom of heaven which is 'at hand.' He makes it very plain; and what are the evidences of the kingdom? 'Heal the sick, cleanse the lepers, raise the dead, cast out devils.' These were the evidences of the nearness of the kingdom in his days and these are the only legitimate evidences of the nearness of that kingdom in these days, and only in the measure in which the fruits here mentioned are being brought forth and exhibited to the understanding of mankind, is the kingdom of heaven 'at hand.' Now, we notice the command to these disciples to go, preach, saying, the kingdom of heaven is 'at hand.' He did not tell them to say it was afar off; and what was good preaching in his time and during the apostolic days, certainly ought to have been good preaching ever since that time, and ought to be good preaching to-day.

"Is there not as great need now as there ever was that the kingdom of heaven should be 'at hand,' that the sick should be healed, that the dead should be raised, that leprosy should be cleansed out from human consciousness, that devils should be cast out? Has the time gone by when these things are necessary? Did these things exist only during the days of the apostles, and is this the reason why our good friends tell us that the days of miracles have gone by, because there is no longer a necessity for them, and that therefore these commandments were addressed only to the apostles? Are there no devils in human consciousness now? Is there no sickness in the world now? Is there no leprosy in human thought now? Are there none in the world to-day who are dead to the voice of the Son of God? Dead in trespasses and sin, so that there is no longer need of raising the dead? And yet, this is what we are told, and we are told it is a misinterpretation of the scripture to insist that this commandment means as much now as it did when it was uttered. This commandment will remain in force, it will remain a living and divine statute, just as long as there is need of healing the sick, of cleansing the leper, casting out devils, and raising the dead. It will cease when this shall have been accomplished, and not until then. Therefore, what is it to preach the gospel, or to preach that the kingdom of heaven is 'at hand'? Does it consist alone

of sermonizing or delivering essays at stated times and at stated places? Not at all. To preach the gospel is to preach such a gospel by our acts and our lives and our thoughts, our motives and purposes, that every day and every hour of our lives we are healing the sick, cleansing the lepers, raising the dead, casting out devils; and there are earnest disciples of Truth to-day, out in the remote places, away almost from civilization, laboring single-handed and alone, not preaching in the ordinary sense of the term, but spreading this gospel from door to door, from neighbor to neighbor, healing the sick, raising the dead, casting out devils, and they are acting and preaching a more effective gospel and bringing the kingdom of heaven nearer to humanity's door than all the dissertations and discourses that shall be delivered in all the Christian churches to-day. This is preaching the gospel. We must preach it by spreading it as a practical, helpful, energizing, spiritualizing fact of the world and of the universe.

"Heal the sick." It would be a perfectly legitimate paraphrase of this saying to put it thus,—And as ye go preach saying, the kingdom of heaven is at hand, preach by healing the sick, cleansing the lepers, raising the dead, casting out devils,—preach thus. This is the meaning of the Master's words. Then what is it to heal the sick? Is it simply to remove physical beliefs or difficulties, or claims or troubles? This is a part of it, and no unimportant part, but it is not healing the sick in the full, broad sense of the term. To heal the sick is to bring wholeness to humanity, to bring a perfect condition of spiritual life and spiritual understanding. To bring into human consciousness that measure, that influx of the Divine Life, which is its Life, and when this is done there shall be no room left in human thought or human consciousness for these beliefs, or claims of sickness. To heal is to make whole; this is the meaning of the word Health,—Wholeness,—and we are not whole until every vestige of those supposititious elements which bring sickness shall have been finally and forever destroyed. Sickness is the consequence of the law of sin. Sickness is only removed by bringing wholeness, health, and is it possible that it is true preaching or true practice or true fulfilment of the Scripture to declare that inert drugs and poisonous

compounds can enter the human system and search out sin and kill it? How false then all the teaching concerning healing the sick; how false the practices; how false to go back to the heathen teachings in order to learn how to destroy sin, and yet in order to heal sickness its cause must be stricken down. Never until the cause has been removed will its effects or consequences be destroyed. Every system of so-called healing, therefore, which is based on other than the teachings of the great Physician, whose command was to heal the sick from the true standpoint, is a false system, and the sooner it is wiped away and the true system substituted, the sooner will come the kingdom of heaven. A broad statement, a startling statement, in view of the prevailing systems, and in view of the fact that all over the world there are great institutions to teach men and women how to heal the sick, and which are turning out from year to year thousands of disciples, sending them forth with the idea and with the teaching that sickness (sin) can be destroyed by poisonous inert drugs, and other material remedies,—but, nevertheless, a true statement.

"'Cleanse the lepers.' What is it to cleanse the lepers? The leprosy of sin must be cleansed, destroyed, utterly annihilated before leprosy can be cleansed. The removal of the manifestation of the disease of leprosy of course was a part of the work of the disciples and came within the commandment, but is there not as much need to-day of cleansing lepers as there was in Jesus' days, and not until the leprosy of sin is removed out of human conditions will lepers be cleansed, will the kingdom of heaven 'be preached' or be 'at hand.'

"'Cast out devils.' What is it to cast out devils? Now remember it is a part of this commandment. It is coupled with the command to heal the sick. It means the same thing, they are one and inseparable. Hence healing the sick is casting out devils, wrong thoughts, and purposes, unwholesome conditions, and every thought, and purpose and motive which tends to hold humanity down in animalism; and only in the degree in which these devils are cast out is humanity attaining to that spiritual condition, that condition of purity, that understanding of God as Life, Truth and Love, which brings the kingdom of heaven into human understanding.

"'Raise the dead.' How are the dead to be raised? What is it to raise the dead? Just in the degree in which sin is being destroyed in human consciousness is humanity coming to life; is humanity getting out of dead conditions; is humanity resurrected from its grave of false conceptions, and false living. Hence, to raise the dead, means vastly more than to bring that which appears to be a lifeless person to life again. It has a broader significance than that, and the dead are only truly raised in the degree in which they hear the voice of the Son of God and live, as a consequence of such hearing; hence, the dead must be raised in this true broad sense before the gospel of Jesus Christ is truly preached. All these false, blind conditions which have been clinging to humanity down through the ages must be eliminated, and the Truth of Being, the Science of Life and existence, the true knowledge of God, substituted for them.

"As we stated on last Sabbath, here is the kingdom of Truth, Life and Love on the one hand, and in appearance and in claim, the false kingdom of sin, sickness, and death on the other. The great fact of existence, the great and only law of God's universe, is that there is but one Kingdom, and that Kingdom is Omnipresent Love, Omnipotent Good, absolute, everlasting Truth, in which there are and can be no changing conditions. This is the Kingdom which is ever 'at hand,' to rouse people to the understanding of the coming of which Jesus 'began to preach,' saying, The Kingdom of Heaven is at hand; and go forth, preach the gospel, heal the sick, cast out devils, raise the dead, and cleanse the lepers. It was to awaken and arouse dead, sleeping humanity to the fact that these were the things which pertain to the Kingdom of Heaven, and that as they were thus aroused and thus living and acting, they were growing into that consciousness which leads into the Kingdom of God.

"Thus true preaching includes vastly more than sermonizing, vastly more than writing essays, vastly more than meeting together to hold services of any form or character, and not until humanity *lives* the Gospel of Jesus, will the Kingdom of Heaven be consciously 'at hand.'

"May we go forth with a stronger and higher purpose of preaching the gospel, by healing the sick, cleansing the lepers, casting out devils, and raising the dead."

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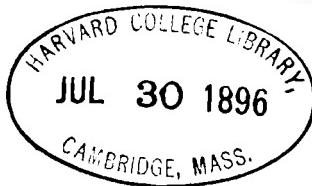
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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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MY STUDENTS AND THY STUDENTS.

MINE and thine are obsolete terms in absolute Christian Science, wherein and whereby the universal brotherhood of man is stated and demands to be demonstrated. I have a large affection, not alone for my students, but for thy students,—for students of the second generation. I cannot but love some of those devoted students better than some of mine, who are less lovable or Christly. This natural affection for goodness must go on *ad libitum* unto the third and fourth and final generation of those who love God and keep His commandments. Hence the following is an amendment of the paragraph on page 58, of "Retrospection and Introspection":

Any student having received instructions in a Primary class from me, or from a loyal student of Christian Science, and afterwards studied thoroughly "Science and Health with Key to the Scriptures," can enter upon the gospel work of teaching Christian Science, and so fulfill the command of Christ. Before entering this sacred field of labor the student must have studied faithfully the latest editions of my works, and be a good Bible scholar, and a devout, consecrated Christian.

These are the indispensable demands on all those who become teachers.

MARY BAKER EDDY.

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LIBERTY.

EDWARD EVERETT NORWOOD.

"Stand fast therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

THESE words, which Paul wrote in his great epistle to the Galatians, mean much to the Christian Scientist, for they cause him to cast a retrospective glance to the hard, bitter bondage he was formerly in, and this backward view, by comparison, enables him to realize more fully than ever the "glorious liberty" he is beginning to enjoy.

The word "liberty" is a large word in the Christian Science vocabulary, and means much. When a Christian Scientist uses the word, it has far more significance than it ever before had. It not only means freedom from bondage of other governments or persons, but also freedom from other forces and restrictions of which mortal mind has but little comprehension.

For instance, the inhabitants of a little island south of us have been struggling for years to throw off the yoke of an oppressive foreign power. They are willing to sacrifice their lives, and many of them have done so, to attain their object. Did those poor Cubans know with how much greater a tyrant they will eventually have to cope, they would think the hardest burdens the Spanish government could lay upon them were but acts of kindness in comparison. They think if they succeed in their rebellion they will be *free*. But will they be free? What a travesty upon the word freedom! When in later days they are awakened by Truth (as they *will* be), and begin to wage their fight against this newly-discovered taskmaster, material sense, who lays upon them such hard, merciless burdens, they will think their efforts in throwing off the Spanish yoke were but pastime.

The proud American father, on the Fourth day of July, says to his son: "My son, just one hundred and twenty years ago our forefathers, restless under a foreign yoke, met and drew up and signed our Declaration of Independence, in

which they declared 'all men were born free and equal, and we will no longer be in subjection to Britain.' Afterwards some of them shed their heart's blood to prove their words. They fought the British from Lexington to Yorktown, and finally triumphed, and established the greatest government of ancient or modern times. My son, you are *free*. We are both kings, freemen."

He thinks he is free, for to his sense, liberty extends only to the forms of government and citizenship. What a limitation he puts upon the word!

It was considered a great thing when the United Colonies won their freedom by their efforts in a just cause; it was considered a great and glorious thing when the African slave was emancipated forever from bondage. They were both glorious events. But we as Christian Scientists are striving to attain a liberty greater than George Washington ever dreamed of—a liberty greater than Abraham Lincoln ever deemed possible; a liberty that Arnold Winkelried, Kosciusko or Robert Emmet never conceived of, the freedom from the galling, oppressive bondage of the personal senses.

Our Declaration of Independence is found on page 464 of our text-book, Science and Health with Key to the Scriptures, and is called the "Scientific Statement of Being." Our battle cry is, "All causation is Mind, and every effect a mental phenomenon" (Retrospection and Introspection). We are enlisted as soldiers in a war, a war of extermination, and will never cease fighting until the enemy is forever destroyed.

Christian Science teaches us how to be free; how to realize that good is the real, error the unreal, and so meet and master the false by a realization of the true. It teaches us the profound depths of the meaning of the word "liberty"; that we have been slaves, working in the brick kilns of Egypt, "making bricks without straw," bowing down and serving the cruel Pharaohs who would hold us in slavery. It teaches us how to free ourselves from this bondage, from the belief of "life, substance and intelligence in matter" with all its so-called laws, and come into the understanding of their nothingness and the Allness of God, Good.

The Israelites knew, or at least the leading minds among them knew, they were in darkness. They looked around upon the great mass of people and saw they were worshiping their sense of God in a half-hearted perfunctory way. Generation after generation longed for a deliverer. The promise had been given. Ever and anon there would arise someone whose spiritual discernment enabled him to foresee and tell of the coming "Prince of Peace." Thus like the fabled Pandora's box, after materialism, bigotry, pride, disobedience and all other dark qualities of mortal thought had escaped and flourished, hope still remained in their hearts. They said, "There *must* be a way out of this. We will not always be in bondage thus; surely we shall have a deliverer."

But at last, when he did come, how was he received? Nineteen hundred years ago there was born to human consciousness this Saviour. He walked among men healing and teaching. He taught them, as much as they were able to bear, of the Science of Being. He pointed out to them the falsity of material sense, and showed them its evidence was not to be depended upon. To the Samaritan woman he said, "Thou hast had five husbands," uncovering to her that she had been wedded to the senses. To the disciples fishing in the dark, he said, "Cast your net on the *right side*," on the spiritual side, and you shall find the Truth. He knew mankind was asleep in this dream of the senses, in the mirage of materialism, and his mission was to awaken them out of this dream and show them their inheritance as children of God, reflections of the one Mind. He proved his words by his works; but with all this, he was not generally believed. A few accepted his teachings, came into some understanding of their Principle, and were enabled by this understanding to do the works he did. The Truth spread for a season, many converts were made, and the sign of its genuineness, namely, healing, so uniformly followed its advancement, it excited little if any comment. Thus it went on for a century or so. The sick were healed, the lepers cleansed, devils cast out, and the dead were raised.

Finally corruption came into the Church. Materialism once more asserted itself among the followers of Christ,

and the healing power, the understanding and realization of the omnipotence of Mind, was gradually lost to the world. The dark veil of materialism which Jesus the Christ had rent in twain, was again dropped down over human view, and man fell back to his old worship of matter.

Thus it went on. Nineteen centuries passed. New forms and systems of thought sprang up to fall again of their own weight. Here and there some one would gain faint glimmerings of the Truth only to be called a heretic. Doctrines and creeds were formulated and expounded; wars were waged and kingdoms overturned in defending them. Intolerance and bigotry were the watchwords. The Puritans, who had left their native land for the sake of religious freedom, denied that right to one of their number, and Roger Williams was banished to the wilderness for daring to lift his voice in its cause. Theologians, differing from the various systems, separated, only to found sects as material and bigoted as those from which they had withdrawn. A circle was drawn, which enclosed their opinions, and none might invade this sacred enclosure with broader views. Men were compelled to pass through the fire to this Moloch of creeds and doctrines. The pitiful "thus far and no farther" of matter was the ruling thought.

But finally a change came. Men began to look beyond the narrow boundaries of their material horizon and lift their thought higher. This was especially true of the first quarter of the present century. Men were found bold enough to stand forth and declare in clarion tones their rebellion to the old systems. They could no longer believe in a great majority of what are commonly called "orthodox doctrines." The narrow limits of the circle these churches had hedged themselves in were a restraint upon these explorers. Although their views were based upon a wholly material foundation which is like unto sand, a great deal of credit is due these bold thinkers, for they helped to prepare the way for the final Revelation of Truth.

In the year 1866, through the tireless researches and investigations of one dwelling in our own fair land of America—the Reverend Mary Baker Eddy—the Truth, the

Comforter, the demonstrable Science of Being was given to the world. It came to one who had diligently searched for it. It appeared to be so new, so at variance with the prevailing systems of thought, that, as aforetime, mankind was very slow to accept it. But it grew and prospered. From a little handful of seekers it has increased until it now numbers fully a quarter of a million followers, whose work is to destroy error, to preach the glad tidings of this spiritual Gospel, to bring men into the "liberty wherewith Christ hath made us free," the freedom from the bondage of matter. Christian Science might well be called the Gospel of Liberty, for it proclaims freedom to captive man, shackled by oppressive beliefs. It teaches him how to throw off his bonds, how to conquer the seeming by understanding the real, destroying the false by realizing the true.

The world needs Christian Science. It is ready for it or the Truth would not have come at this time and as it did. It will finally supersede all other systems, for it is based upon the Rock, Christ, and will stand. It is leading mankind into a nobler, higher, more expansive existence and teaching them the freedom of spiritual life as opposed to the mockery of human existence. Its mission is to redeem the world, and it will perform its work. None but Christian Scientists know how this silent force is working and leavening in human thought, for they alone understand its operation. But this blessed liberty is becoming more and more understood, and after awhile man will look back upon this present stage of consciousness as a bad dream from which he is awakened, and rejoice that he is now enjoying "the glorious liberty of the sons of God."

"PLEASANT VIEW."

It is our pleasure to announce that a second edition of "Pleasant View" is now published, with many new views; among them the former home of Mrs. Eddy at Bow, N. H. Prices as follows: Single copies, prepaid \$2.50; in lots of one dozen, prepaid, \$24. Address all orders to H. L. Dunbar, 68 Westland Avenue, Boston, Mass.

LETTER BY A RECENT CONVERT TO A FRIEND.

*My Dear Friend H.:—*Your good letter of the 26th ult. came duly to hand several days ago, and I am not greatly surprised at its contents. You say, in substance, that you procured the book, Science and Health with Key to the Scriptures, which I recommended, and that to your surprise and disgust, you found it to be a work on faith cure, and ask by what process of reasoning I could possibly bring myself to adopt or accept such visionary theories. In answer to your very natural question, I will try, in my own way, to give you what appears to me to be a reason for the hope that is in me.

My religious views of fifteen years ago are too familiar to you to need any exposition at my hands at this time. Suffice it to say that the religion of the Bible, as taught by the churches, was of such an unreasonable and illogical character, my mind revolted at the idea of blindly accepting their teachings as true. To my mind their theories of life appeared to be self-contradictory and confusing, and their explanations failed to explain. During the next eleven years my convictions underwent little change. I read everything that came in my way that had any bearing upon or pretended in any degree to explain the problem of life, and while I gained some knowledge of a general nature, I was no nearer the solution of life's problem than when I began my investigations years ago, and I had given up all hope of ever being able to come to a knowledge of the truth, or a satisfactory explanation of the enigma of life.

In all my intellectual wanderings I had never lost my belief in a great First Cause, which I was as well satisfied to call God as anything else; but the orthodox explanations of His or Its nature and power were to my mind such a mixture of truth and error that I could not tell where fact left off and fancy began. The whole efforts of the pulpit being put forth seemed directed to the impossible task of harmonizing the teachings of Christ with the wisdom of the world,

and the whole tendency of our religious education was to befog the intellect and produce skepticism in a mind that presumed to think for itself and to inquire into the Why and the Wherefore. I fully believe that the agnosticism of yourself and myself was produced by the futile attempt to mix and harmonize the wisdom of the world with the philosophy of Christ.

In my investigations into the researches of the savants and philosophers, neither did I find any satisfactory explanation of things as they seemed to exist, or any solution of the great and all-absorbing question, "What is Truth?" Their premises appeared to be sound, and their reasonings faultless, but in the nature of things no final conclusion of the whole matter could be reached from premises based wholly on material knowledge. They could explain matter and its properties to their own satisfaction, but the intelligence that lay behind or beyond it and which was manifested in and through it, was to them as much of a mystery as it was to the humblest of God's creatures. They could prove pretty conclusively that many of the generally accepted theories had no basis in fact, but they left us as much in the dark regarding Life and its governing Principle, as had the divines before them.

About four years ago, while still in the mental condition above indicated, my attention was called to what at that time appeared to me to be a new phase of Spiritism, and which was called by those who professed to believe in it, *Christian Science*. I thought that I had given some attention to about all the *isms* that ever existed, and that this was only another phantasm of some religionist, lost in the labyrinths of mental hallucination.

In my reflections at that time, it seemed to me that Life was an incomprehensible enigma; that the Creator had placed us on this earth and left us entirely in the dark as to his purpose in so doing. We seemed to be cast upon the ocean of time, and left to drift aimlessly about, with no exact knowledge of what was required of us or how to attain unto the Truth which must certainly have an existence somewhere. It seemed to me that in the very nature of things there must be a great error somewhere in our understanding, or that the Creator himself had slipped a cog,

when he fitted all things into their proper spheres. That there had been a grand mistake somewhere I had no doubt, but I still had doubt enough of my own capacities and understanding to believe that the mistake, whatever it was, was in me and not in the Creator. I knew that, in a fair measure, at least, I had an honest desire to live aright, as it was given me to see the right, and to strive to some extent to do the will of God, if I could only know certainly just what it was.

While in this frame of mind, I inwardly appealed to the Great unseen Power to enlighten my understanding and to lead me into a knowledge of the Truth, promising mentally, to follow wherever it might lead, if I could only do so understandingly.

My wife had been investigating Christian Science to some extent, but knowing my natural antipathy to such vagaries, as I then thought them, had said very little to me about it; but one day while discussing the mysteries of life with a judge of one of our courts, he asked me whether I had ever looked into the teachings of the Christian Scientists. I told him that I had not, and he urged me very strongly to do so. He claimed to have investigated their teachings, and said that he had become a thorough believer in them. This aroused my curiosity, and I procured the book called *Science and Health*, and read it. Before reading very far in it, I became pretty thoroughly nauseated with what I thought the chimerical ideas of the author, but kept on reading, more because I had promised to read the book than because of interest in its teachings; but before I had gotten through with it, I did become interested in the Principle I thought I discovered the author was striving to elucidate, and when I got through it, I began again and re-read it very carefully. When I had finished reading this book the second time, I had become thoroughly convinced that her explanations of the religion taught by Christ, and what he did teach, was the only explanation which, to my mind, came anywhere near harmonizing and making cohesive what had always seemed contradictory and inexplicable in the Bible. I became satisfied that I had found the Truth for which I had long been seeking, and I arose from the reading of the book, a changed man; doubt and uncertainty had fled, and my

mind has never been troubled with a serious doubt upon the subject from that day to this.

I do not pretend to have acquired the power it is claimed we may attain to, but I am satisfied that the fault is in me and not in the Principle. I think I can almost hear you ask, What? do you believe in miracles? I answer unhesitatingly Yes, I believe in the manifestations of the power of Mind which the world calls miraculous, but which those who claim to understand the Principle through which the works are done, do not seem to think unnatural, but only the logical result of the application of a known Principle.

It always did seem to me that Truth should be self-evident, or at least susceptible of unmistakable proof, which all religions seemed to lack, at least in so far as I had known them. I now remember that Christ furnished unmistakable proofs of the truth of his teachings by his manifestations of the power of Mind or as some might call it, Spirit, and which power he plainly taught would be acquired by those who believed in the Principle which he taught, and which followed as signs that an understanding of his philosophy had been reached. It does seem to me, that where the signs do not follow professing Christians, which Christ said should follow them, there must be something wrong, either in his teachings, or their understanding of them, and to say the least, the foundations of their faith require a careful reëxamination, with a view to harmonizing them with the plain teachings of the Christ in whose footsteps they profess to follow.

I never could understand how God could be ever present, as a personal being, but I think I can and do understand how divine Principle can pervade every thing and place.

I never could understand how Heaven could be a place with gorgeous fittings, but I think I can and do understand how it might be a spiritual (or if you please mental) condition. Christ said, "The Kingdom of God cometh not with observation"; and "Neither shall they say, Lo, here! or, lo there! for, behold, the Kingdom of God is within you."

"Knowledge (or understanding) is power." Since adopting the views of life as set forth in Science and Health, I have seen proofs of what can be accomplished through a knowledge of the Truth, which to my mind amount to

demonstrations, and which no longer seem incredible, but which I do not ask another to accept upon my statements. Every one must see or feel for himself in order to be convinced, but I am satisfied that any who will lay aside their preconceived notions, and deal honestly with themselves and the light they have will come to a knowledge of the Truth, as illustrated in the teachings and life of Christ. That is, that Mind, or Soul, or whatever you may be pleased to call it, is the real Ego, or Self, and that mortal mind and body is the unreal and vanishing and eventually goes back to its native nothingness.

Truth is, and ever has been, simple, and because of its utter simplicity, we in our pride and selfishness have been looking right over it. We have been keeping our eyes turned toward the sky, scanning the heavens with a far-off gaze in search of light, expecting to see the Truth blaze forth like some great comet, or in some extraordinary manner, and when instead of coming in great pomp and splendor, it appears in the simpleness of demonstration, we are staggered at it, and refuse to accept it. Our intellectual pride is shocked, and we are sure there has been some mistake. Human nature is ever the same. The Jews were looking for something transcendently wonderful, and the absence of it made the Christ-Truth to them a stumbling block. It was foolishness to the Greeks, who excelled in the worldly wisdom of that day; but in all ages of the world, it has ever been the power of God to them that believe, not blindly, but because of an enlightened understanding.

I always did think that there was something beautiful in the philosophy of life as taught by Christ, but that it was impracticable and not susceptible of application to the affairs of life, in a world constituted as this appeared to be. As I now view it, that belief was the result of ignorance of the real power that "moves the universe,"—too much faith in matter or effect, and not enough in Mind or Cause, which is God.

To one who can accept the truth that all causation is in Mind, and who therefore begins to look away from matter, and into Mind or Spirit for all that is real and eternal and for all that produces anything that is lasting, the doubts and petty annoyances of life become dissolved in the light

of a better understanding, which has been refined in the crucible of Charity and Love, and they fade away into the nothingness from whence they came, never having had any existence in fact, being only the inventions of erring human belief.

Read the teachings of Christ from a Christian Science standpoint, and they no longer appear vague and mystical, but become luminous and powerful, and let me say, intelligible.

It is true, as you intimate, that this theory of life is much more generally accepted by women than by men, and it may be true that as a rule their reasoning is much less rigid in its nature than that of the sterner sex and that they may be liable to scan their premises less keenly; but may it not also be true, that they are of a finer texture and more spiritual in their natures, and that they may be just as likely to arrive at the Truth through their intuitions, in connection with their logic, as we are through the more rugged courses? If it be true that man is the more logical, the fallibility of our own reasonings very frequently becomes painfully apparent even to ourselves, and they are therefore not the safest gauge by which to judge others. I believe, myself, that when it comes to standing up for Truth, in the face of the world and possibly at the sacrifice of position and popularity, women possess the necessary courage in a much greater degree than men.

I had not intended to weary you with such a long letter, but after getting into the subject, I hardly knew where to stop. As an old and loved friend, I have given you a glimpse of my inner life, because I hardly knew how to explain my mental condition to you in any other way. . . .

Here is a warning to young women who are inclined to write consumptive or otherwise invalid tales. Miss Beatrice Harraden, who wrote "Ships That Pass in the Night," a clever story about some people who meet at a sanitarium, has gone to one herself. She is a B. A. of the London University, and has taken her degree both in classics and mathematics. "Ships" has been translated into Danish, and arrangements have been made for a French, German, American and Tauchnitz edition. It is also being copied into the Braille type for the use of the blind.—*San Jose Herald*.

CHRISTIAN SCIENCE.

[Essay of Charles Frederic Baxter, delivered at the Opera House in Gardiner, Me., on the occasion of his graduation from the High School of that place, June 18, 1896.]

THE fact that Harvard professors, and presidents and professors of other leading colleges and universities have been investigating Christian Science, has made it popular, and it is fitting for all students to investigate it for themselves, and so a timely topic for an essay on this occasion.

Christian Science was discovered by the Rev. Mary Baker Eddy in eighteen hundred and sixty-six, by her sudden recovery from the effects of an injury her physician had pronounced fatal.

After three years' study of the Bible, she outlined the principles of the Science in a book entitled *Science and Health with Key to the Scriptures*, the text-book of Christian Science. This was published in 1875, and is now in its one hundred and sixth edition of one thousand volumes each.

Mrs. Eddy then spent four years healing all who came to her for help, and in 1881 opened the Massachusetts Metaphysical College, which for prudential reasons, was closed in 1889, although at the height of its prosperity.

During the eight years she had taught four thousand students. These students went out healing the sick, and in 1893, it is estimated there had been one million hopeless cases healed by the application of the Science, and one hundred thousand who had gained sufficient knowledge and understanding thereof to call themselves Christian Scientists.

In the three years since 1893, that number has doubled, and there are now two hundred thousand who rely entirely upon this Science for their health.

These people are from all ranks; doctors, professors, the rich and poor alike. All, or nearly all, have taken up the study for the sake of understanding the healing power of Truth taught therein.

That these students are benefited is evident from the rapid growth and the gratitude shown by the ample means furnished for the erection of beautiful and substantial buildings for their places of meeting and worship.

Christian Science, compared with other healing systems, is superior, because there can no evil result from it.

No instruments or poisons are used. Through Christian Science treatments the patients do not acquire any taste for liquor or morphine.

As the work is done through the power of the Divine Mind alone, it does not depend upon the vitality of the patient, but heals after the material medicines have ceased to produce any effect upon the body whatever, thus proving the superiority and power of the Science.

Then, too, it is an educational system; teaching the cause of disease as well as the cure, and so enabling the Scientist to prevent sickness.

Christian Science disclaims having anything in common with Theosophy, Spiritualism, Mesmerism, Animal Magnetism, or Faith Cure.

It does not seek to cure through the power of the human will, but the healing is performed by an understanding and the application of the Truth, alone.

Homœopathists prove by hospital statistics that their highly attenuated medicines are equal to the heroic doses of the allopaths; which proves, in part, the statement set forth in Science and Health, that the less matter and the greater the belief of power in the medicine, the stronger the effect. The medical profession have no more severe critics than those high in its own ranks.

Says Dr. A. A. Sulcer of Riverside, Cal., in a lecture to the County Medical Society: "I greatly doubt that doctors can by the mere administration of drugs cure anybody. Surgery accomplishes something, but medicine seems much like a failure. A firm belief in the efficacy of a remedy, supplemented by the trust and confidence of friends, does much to subtly clothe the prescribed potion with its power."

Dr. E. J. Foster Eddy, of Boston, gives a case where a lady being sick, sent for her old family physician, and he not being in the office, the young assistant went in his place and prescribed; the lady not being helped, the old doctor

was sent for again, and he, not knowing what had been done, gave the same medicine and in exactly the same way. Immediate relief followed, showing that it was not the medicine, but the faith in the physician that produced the cure.

The two scientific and cardinal principles in Christian Science healing are:

First, "Thou shalt have no other gods before me."

Second, "Thou shalt love thy neighbor as thyself."

The history of the power of Mind which illustrates the scientific system set forth in Christian Science is of great interest.

That Jesus was not the first to heal through Mind, rather than through matter, although he was the greatest, we can readily see.

Moses was perfectly familiar with the power of Mind in healing disease. He saw the staff turned to a serpent, and it in turn changed to a staff. On one occasion when withdrawing his hand from his bosom, it was white with leprosy, which he immediately cured by repeating the process. At his command the waters of the Red Sea piled up into hills in order to make room for Israel to cross. Afterward, the Jordan obediently rolled back upon itself to let the children of Israel pass. Then, the stone walls of Jericho tottered and fell before the might of Mind. The three Hebrew exiles walked through the fiery furnace, and Daniel remained unharmed in the lion's den.

Salvation, in the Old Testament, meant deliverance from any form of evil.

If the nations were in bondage, their salvation consisted in regaining the independence of the national government.

Was it famine, or war or pestilence, their salvation consisted in doing away with those forms of evil.

Leprous Naaman was restored by obediently washing in the river Jordan; and the dead child was restored by Elisha.

Jesus taught a more perfect salvation, that man was the son of God, and he showed how the Truth could be realized, by the destruction of all evil, through the understanding of Truth.

That this was not to be confined to the time of Jesus is

evident from the fact that it existed before Jesus, and from the promise of Jesus that it should continue to the end of the world.

Is Christian Science to be condemned because it is based on the teachings of Jesus? Shall we not believe that he who came from God and understood God well enough to destroy all the power of evil had a more scientific basis for his teachings than our modern speculators?

Can we doubt that a revelation from God should be anything less than scientific and ever operative wherever the understanding of it is gained?

Jesus said: "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick and they shall recover." Just before raising Lazarus he told Martha: "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Christian Science teaches that the signs will follow all that believe or understand his teachings; that sickness and death as well as sin will be overcome when sufficient spiritual growth shall have been attained. Enoch and Elijah, as well as Jesus, overcame death.

That there is no disagreement between the Bible and Science and Health, is evident to every student who understands the spirit of both well enough to have the signs follow as a result of their believing.

That Christian Science has inaugurated a mighty movement for the health of mankind is evident from the number who have been healed by it and who have taken up the work.

At the rate it is growing, it will not be long before the Truth it teaches will be understood by the different churches, and when so understood, it will be adopted, for the command to heal is just as imperative as the command to preach.

Let us rejoice that the healing power of the early church which had been lost sight of for so many centuries, has been rediscovered, the science of it explained and will dwell with men forever.

RISING FROM THE DEAD.

W. P. M.

W^E long to walk the way
Our Master trod,
Who was the Son of man
And Son of God;
Oh! may we glorify
Our lives on earth,
That we may manifest
Our heavenly birth.

We need thy guiding love,
Shepherd who died
For love's sake on the cross,
And who defied
The power of death to hold,
The grave to keep,
And so from fear of death
Savest thy sheep.

Love's feast now may we find
Prepared by Thee,
Like those who broke their fast
By Galilee;
When Christ arisen they saw,
New hope was given.
With that hope let us now
Be heirs of heaven.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay you and what people think of you.—*Chas. Kingsley.*

O, what authority, and show of truth
Can cunning sin cover itself withal.

—*Shakespeare.*

'A PROPHECY FULFILLED.

E. B. H.

IT is not often that students of Christian Science have their Bible Lesson so wonderfully presented, as was the experience of those in St. Louis and vicinity on the twenty-seventh of May, 1896. Both points of the subject, "Error's destruction; and the Kingdom of God established, as foretold by Jesus," were to some extent illustrated in demonstration. The Friday evening meeting following brought out a fullness of experience, of deep gratitude and joy in the demonstrated realization, that each and all of mankind, have, in Christian Science, a sure refuge in time of need.

The meeting opened with Hymn No. 39, and the 91st Psalm, also the words of Jesus in Luke 13:3—5. As to the moral status of those on whom the tower of Siloam fell—were they sinners above all others? "I tell you nay; but except ye repent, ye shall all likewise perish"; answering the same question arising in the hearts of many as to the cause of so great destruction coming to St. Louis and East St. Louis. Of the Science and Health reading, the first paragraph on page 368 was full of significant meaning. In every one of the many experiences given was prominent the verification of the power of Truth and Love to overcome the sense-evidence of danger and fear.

Not least among the demonstrations were those where some members of the family were at their work in what was apparent to be the track of an awful storm, and who did not return as the darkness of a night of mortal terror settled down over a great city without light other than the vivid flashes of lightning. In these homes where Christian Science was the Light, that light left no dark terrors for those who waited, or those who were delayed. Many who were in the track of desolation, and saw error's awful destruction all about them, realized that the power of the inward witness of Spirit was master of mortal fear, or error's apparent power to harm. The greatest material loss to anyone resulted, to that one, in a most beautiful fulfillment of

Jesus' promises,—an experience that can only be feebly told in words.

As the only earthly house and shelter went down, leaving enough of the walls to support the floor whereon the inmates stood, a clear realization of the present eternal reality of the "house not made with hands" came to this one, and the sense of material loss was swallowed up in a conscious possession of the wondrous wealth of the true riches that cannot be lost.

As the entire immunity from harm, and from the general suffering that helpless terror brings, with the very little loss of property, became manifest, there could but arise an almost triumphant joy, in true thanksgiving for this glorious proof to the world of the practical truth of Christian Science. But that this unusual joy on such an occasion should not be misunderstood, as personal self-exaltation, a few needed words were added to give the true cause and quality, as being the recognition of a fuller realization of the unfailing power of Truth and Love to save from evil, now made available to all men through the teachings of the "Little Book" *Science and Health with Key to the Scriptures*. Of the nearly one hundred true Scientists here, many of whom were in the track of the tornado, and many times the number who were under their protecting thought (the thought that knows but one Mind), not one was injured, and but little material loss of property resulted. All recognize spiritual gain, and added working power in the cause so dear to them, far beyond material measure.

In a terse editorial, the *Globe-Democrat* referred to one eminent divine telling his audience that this visitation was not from God at all; and of another equally prominent, instructing his hearers that it was sent of God as a punishment for the sins of the people. It continues: "Who shall decide . . . especially when the subject of disagreement is the manifestation of God's will, which should be an almost exact science to professed theologians." In an article in another issue of the same paper, the writer clearly recognizes man's inherent inability to accept as true the concept of a God not characterized by justice, changeless, impartial, good, etc.—the impossibility of God punishing

the innocent and guilty indiscriminately. These discerning thinkers are respectfully referred to Science and Health with Key to the Scriptures, by Rev. Mary Baker Eddy, discoverer and founder of Christian Science, for an *exact*—not “almost”—Science of God and man, including the universe.

East St. Louis, Ill.

THE BUFFALO CLERGY.

Editor Christian Science Journal:—In the April number of your magazine which I received recently I notice, in an article entitled “Another Victory,” extracts from the *Buffalo Courier* about an effort made by the “physicians and clergy” of that city to get an ordinance passed by the city council ostensibly to prevent the spread of contagious diseases, but which was interpreted as really an effort to crush out the Christian Scientists.

Now I am a Baptist minister (though not at present in active service), ordained in Buffalo, and member of an influential church there. Baptist ministers do not greatly relish the term “clergy” being applied to them, since they do not emphasize the distinction between themselves and their brethren which the word implies. However, for the sake of convenience they are now usually included in that general term, and so they share with others the serious charge of seeking legislation to deprive their fellow-citizens of what is clearly their right.

Liberty of conscience for the individual, and absolute separation of Church and State are principles which Baptists have contended for throughout the ages, and for which they have suffered many things. I do not know what attitude my Baptist brethren have taken to this recent affair in Buffalo, but they could only seek to deprive others of their God-given rights in this way by denying the principles for which many Baptist worthies of the past have suffered and died. Thus they would not only justify the persecutors of their fathers in the faith, but become allied to them in their work. Indeed for Baptists to preach tolerance in religious matters and practice intolerance towards any would be to class themselves among the hypocrites.

Personally I have no sympathy with a clergy or any other class whose systems of theology or medicine cannot stand alone without special favors from the state, or who would seek to prevent their fellows from honest investigation of any subject and from acting according to their convictions of right. I have received great benefit, spiritually and physically, from coming in contact with Scientists, and would not hesitate to recommend to my Baptist friends the study of Science and Health and other Christian Science works. True, many statements therein might be "hard sayings" to the "natural man," but all who love the truth would be willing to suspend judgment until instructed concerning them by the Teacher and Comforter promised by Jesus to all truth-lovers.

However there is another phase of the subject which I have not yet seen discussed. Nearly three years ago a prominent Baptist pastor of Buffalo said to me concerning one of the best workers of his church who had left to join the Scientists, that if she had received spiritual benefit from Christian Science, why could she not continue to work on in the church and share the blessing with her fellow-members? To me the point seemed well taken. The Apostle enunciates an important principle when he says, "Is any man called being circumcised? Let him not become uncircumcised." In other words, begin just where you are, in the sphere God has placed you, to work out your life problem. If they will not receive you, or if they try to hinder your progress so that you are "cast out of the synagogue," then you are at liberty to "shake off the dust from off thy feet." Now is not my position the right one? Science and Health says, page 433, "It is Christian Science to do right, and nothing short of right-doing has any claim to the name." As I understand, there are but two doors out of the Baptist denomination—death and exclusion,—the latter mildly called "withdrawing the hand of fellowship." If Christian Science is worth anything it should be worth suffering for. Jesus endured the death-penalty for his convictions, and promised his followers a possible exclusion from the society of men.

The craving for a large personal following seems to be present everywhere. Men will still "compass land and sea

to make one proselyte." Doubtless many Baptists have erred in this direction. But is it going too far to say that possibly some members of the more recently-organized Christian Scientist denomination have also erred in the same way?

Respectfully,

John J. Phillimore.

Port Dalhousie, Ontario, Can.

Note.—We have pleasure in publishing the above letter of the Rev. Mr. Phillimore, and admire the spirit of fairness in which he writes. In his reservation: "If they will not receive you, or if they try to hinder your progress so that you are 'cast out of the synagogue,' then you are at liberty to 'shake off the dust from off thy feet,'" is found a very satisfactory explanation of why Christian Scientists leave their old churches. Their experience thus far has been that the old churches will not receive them on Christian Science grounds nor permit them to teach its principles within their walls. Yet we believe, and know all true Christian Scientists believe, that none should sever their connection with their old churches in any but the highest Christian spirit. The broadest charity and tolerance should prevail on both sides.—*Editor.*

ASSOCIATION WORK.

Dear Journal:—Ever since the Mother gave utterance through the columns of the *Journal* that she would advise her Students to revive their Students' Associations, our Association No. 15, of the Buffalo Institute, has been working more actively as an organization. At the present writing we have a large membership, and are earnestly at work along several distinct lines, one or two of which we believe might be of profit to the field in general. I have therefore been directed by the Association, at a recent meeting, to send to the *Journal* for publication, some account of our work in distributing Christian Science literature.

Since this work was undertaken, we have had a committee, who made a systematic canvass of all the public

libraries and reading rooms in the city, with this result: we have placed copies of *Science and Health with Key to the Scriptures*, and the *Journal* in fourteen institutions as follows:

Erie County Jail, Erie County Penitentiary, Home of the Friendless, Guard of Honor, Grosvenor Library, Central High School, Welcome Hall Mission, Central Depot Y. M. C. A., German Y. M. C. A., Exchange St. Railroad Y. M. C. A., East Buffalo Railroad Y. M. C. A., Children's Hospital, Protestant Orphan Asylum, Newsboys' and Bootblacks' Home.

Finding that the Women's Christian Association and the Buffalo Public Library were already supplied with *Science and Health*, we have furnished these institutions with the *Journal*. The public library's acknowledgement of our gift is significant, as illustrating the value of this kind of work, for this is the second copy of the *Journal* to be found regularly on their reading tables in different parts of their building, our Messengers of Christian Science having placed a subscription copy there last winter. Our method of supplying the *Journal* is this: we have the necessary number of copies sent to the Institute each month, in bulk, and members of our Committee, charged with the care of certain institutions, carry them, and in this way meet the people in charge twelve times a year; thus assuring a painstaking oversight and, as we are finding, establishing very pleasant relations with the people in charge of these other public institutions, our own work now being looked upon, by the people of this city, as one of its public institutions.

Encouraged by the measure of success attained in the work narrated above, we have recently undertaken a more persistent and systematic effort to place the *Journal* in the families of those people who have become interested, through healing and otherwise. As a result, you doubtless have noticed a considerable increase in the number of subscriptions forwarded to your office from our headquarters in the recent past months. Looking over the records as I write, I discover that through this channel alone, one hundred and twenty-one subscriptions have been forwarded you since March 1, when this particular work

was begun. It is also gratifying, as you may have observed, that most of these are new subscribers. One of the general features of our working plan is this: the members of our Association are all encouraged to keep themselves supplied with *Journal* subscription blanks, the same, when properly filled out, being handed, with the amount of subscription, to the secretary and forwarded. This bit of system applied, has proven helpful to us as workers, and if it may be a new suggestion to brethren elsewhere, we shall be happy in imparting it. We have learned through experience, the effectiveness of our Mother's advice: "Every student and patient requires my work Science and Health," and it is an invariable rule with us to sell the book in every case; after this is done, we think there is no other agency more potent for the advancement of our cause, than the placing of the *Journal* in as many families as are found willing and ready to receive it.

Yours fraternally,

Students' Christian Scientist Association No. 15,

Geo. H. Kinter, Secretary.

MR. CHASE'S CARD.

Some confusion has arisen from the card of Stephen A. Chase published in the last *Journal*, which was signed by him as "Treasurer." He is treasurer of the "Church Building Fund," but not of the Mother Church, Mrs. Mary F. Eastaman still holding that position, and all subscriptions, per capita tax, etc., should be sent to her as usual and not to Mr. Chase. Mr. Chase's card should have been signed by him as chairman of the Committee on Finance, in which capacity it is his duty to see that the financial obligations of the church are promptly met; hence his card. We make this explanation at Mr. Chase's request to avoid further confusion.

To be saved is only this,—
Salvation from our selfishness;
From more than elemental fire,—
The soul's unsanctified desire;—
From sin itself, and not the pain
That warns us of its chasing chain.

—Whittier.

LETTERS TO MRS. EDDY.

2 Park Square, Boston, Mass., June 26, 1896.
REV. MARY BAKER EDDY.

My Dear Mother:—I thought while here, I would send a little note to Mother to let her know that it is all well with me, and that the work in Rochester is going on nicely. Also in Boonville and Evanston; and another little flock that I have in Waterburgh, N. Y., I shall visit later.

This is the first time since you sent me to Rochester, ten years ago, that I have felt that the work could be carried on successfully without me. Now there is strength and power there that is not of man but of God, and it will stand. How the good work spreads! It seems bursting out all over Rochester, and I presume it is the same elsewhere.

Thursday afternoon before I came away one of my students and myself went down to the jail and held a little service. Our Sabbath school children had previously sent a copy of Science and Health and a bound copy of the *Journal* there. The men said they had read them, and they wanted us to come again the next week, and I presume the students have filled the appointment. They gave very close attention to my explanation of Scripture, and to what I said to them in regard to Science and Health being the key to the same.

I must here tell you of a case of sin with which I grappled and it was overcome. It was that of a woman who had led an immoral life. She was branded as fit only for a house of ill-fame. She came to me for treatment, and was entirely brought out, much to the astonishment of everybody who knew her.

I am so thankful that Christian Science can reach such cases. I have overcome several, but none quite so pronounced as this one.

I hear that all is well with Mother.

Lovingly your student,

Sarah A. Pine.

526 Sherbourne Street, Toronto, July 1, 1896.

Our Beloved Mother:—I rejoice to tell you that the work prospers with us, and good healing is being demonstrated. I have just had a conversation with a woman of refinement and culture, who was, only a short time ago, bitterly opposed to Christian Science. She said, "I hated the very name of Science and Health or its author; then for a while I thought it a fraud. Now I long to have you tell me of Mrs. Eddy, and her work, and I accept her book as the key to the sacred Scriptures. How has this transformation come to me?" A prominent physician and surgeon here in the city has just been healed when in nearly a dying condition. His profession gave him no aid in return for a life-long service, when his own hour of trial came, and his gratitude to Science and to you is touching. He said at the end of a long testimony, at our last Friday meeting, "The medical fraternity have been foolishly constrained to cross swords with Christian Science, but they will see their folly. Whatever influence I may have shall be hereafter devoted to the interests of this cause." He intends giving up medicine at once, but continuing for the present to practice instrumental surgery. There have been also several marked cases of healing in our services of late.

With grateful love and reverence,

Daisette D. Stocking.

My Dear Mother:—I had a case lately for which the doctors said nothing could be done but to have an operation performed, and it was very doubtful as to her being able to stand that. She is now entirely well and loves Christian Science.

Her old doctor says he never knew one in such a bad condition to get well.

I find such happiness in telling others of this blessed Truth, and my desire is to so purify my thought as to do better work.

How thankful I am for my visit to you, for it was more to me than I can express! I see now much that I wish to ask, but think of what you once said, "Ask God for what

you need and He will give it to you." And I trust when I am permitted to see "Mother" again that I shall be better, for my blessings are many. Much love to you, precious Mother.

Your loving child,

Mary E. Dunbar.

158 Spencer Ave., Chelsea, Mass., July 13, 1896.

My Dear Teacher and Mother:—When you so generously offered to deduct one hundred dollars from the Primary Class tuition, and take my note for the remaining two hundred, I resolved to make good the balance at the earliest opportunity.

After the note and interest were canceled and I had made provision for the Normal course, I waited a little, thinking as soon as an "abundance" began to flow in, I would send you the other hundred.

Recently I have been impressed that the time had come and I must demonstrate it, rather than wait for the "abundance" any longer. I now inclose it to you feeling that it is not so much as a drop in the ocean, compared with what I have received from you. Words cannot express the gratitude and love that have gone out from my heart to you every day since you taught me for what you have delivered me from, and the blessings you have conferred upon me through Christian Science. I came to Chelsea a stranger six years ago with a family of six entirely dependent upon me, and God has cared for us. There has been no lack. When error has "screamed" to me that I could not continue to provide for all, your blessed words, "If you trust, never doubting, you will have all you need every moment," have been to me a tower of strength. God only knows the magnitude of your work. Eternity alone can reveal it. I am your only student in Chelsea now. I have sent my patients, who desired to study, to normal students. Some I have led along two or three years before they have studied. This has seemed to have the effect upon the student of studying with two teachers, for they still cling to me. This has given me considerable to meet, in belief. While I recognize Science and Health as the only Teacher, and

that there is but one who is "letterly fit and spiritually endowed," yet in looking back, it seems to me that it would have been for the "greatest good of the greatest number," if I could have taught my own patients, rather than to have sent them to other teachers.

I have a fair practice here, and am frequently asked to teach. I do not wish to deviate from the divine order, by teaching without your approval. Just a word from you will be valued beyond expression, and will be a law to me. I desire above all else to follow in your footsteps, and to be found worthy to but "touch the hem of your garment." I am trying to do my own work, and to thus lessen your burdens. I hope this letter will not trespass too much upon your time.

Your loving student,

E. E. Williams.

An old number of *The Argonaut* contains the following extraordinary decree of a Central American Alcalde (Magistrate) of the province of Santiago de Papasquero. As a specimen of audacity it is certainly unique:

The principal Alcalde of the Town and Department of Santiago de Papasquero:

Whereas: The Supreme Creator has not behaved well in this province, as in the past two years only one shower of rain has fallen, and this winter it has not rained at all, and consequently the crops of Santiago de Papasquero, on which depends the prosperity of the whole department, are entirely ruined, and wherefore also the admirably directed mines of San Andres are on the point of closing down.

The Alcalde Decrees.

Article I. If within the peremptory period of eight days rain does not fall abundantly, no one shall go to mass or say prayers;

Article II. If the drouth continues eight days more, the churches and chapels shall be burned, and all rosaries, missals and other objects of devotion shall be destroyed;

Article III. If, finally, in a third period of eight days it does not rain, all the priests, friars, nuns and saints, male and female, shall be beheaded. And for the meantime permission is given for the commission of all sorts of sins, in order that the Supreme Creator may understand with whom he has to deal.

Signed

Sebastian Villareal.

LIVED WITHOUT A BRAIN.

A WILLIAMSPORT man has surprised the scientists by living for years without a brain. John Bly, aged twenty years, who died recently, had suffered for a long time with a tumor, which grew into the very base of the brain and occasioned his death. The growth had a visible effect upon his brain, and the case became a curiosity to the medical profession. The tumor was imbedded too deeply into the brain tissues to admit of an operation. It was found that the tumor was nearly as large as a billiard ball. It was so located as to demoralize the nerves of the sight centre, and, as a consequence young Bly was blind for over three years. . . .

The circumstance which made the case almost unprecedented in the annals of medical science was the manner in which the patient retained his rationality and faculties under the circumstances. He had the senses of touch, taste, hearing and smell, had very tolerable control of his locomotor muscles, could talk, and, in fact, was comparatively discommoded in no other way than by the loss of vision. His retention of memory was remarkable. He was able to memorize poems up to within two weeks of his death.—*Wilkesbarre Record*.

FRIENDSHIP.

WILLIAM BRADFORD DICKSON.

A friendship lit with Truth,
A Love divine;
Bright with eternal youth,
Unchanged by time.

Not waning with the years,
Nor dimmed by sin;
Watered, mayhap, with tears,
New life to win.

A love which heals the heart,
 With changeless glow;
 Which knows no life apart,
 No place below.

 Which seeks no selfish gain,
 Nor asks return;
 Which strongest seems in pain,
 When sin-fires burn.

 Such would I gladly give,
 To fellow man;
 Thus learn to sweetly live,
 By heaven's ban.

The June number of the *Christian Science Journal* opens with a poem entitled "Love," by the Rev. Mary Baker Eddy; this is followed by an able exposition of "Mind vs. Matter," by Charlotte Stoneman Williams; "Scientific Materialism," by Louise Schmidt; "By their Fruits," by Sarah Townsend Gee; anonymous articles, "How I was Healed"; "Saved at Last"; "Consumption Healed"; "The Key to Wealth"; "Except ye Become as Little Children," by Alice Dayton; "Is it I?" by Hjalmar Newman. Letters to Mrs. Eddy and Notes from the Field compose the miscellaneous pages. The editor's department contains a reproduction of a sermon preached in the Boston church just before the dedication of the new Mother Church. Published at Boston, by Joseph Armstrong, publisher, price \$2 a year.—*Western Watchman, Eureka, Cal.*

CHURCH BY-LAW.

A member of this church that shall receive into his class of Christian Science or into his association, either a student of Mrs. Eddy's or of any loyal Christian Scientist, without the written consent of his or her teacher over this teacher's own signature, shall be excommunicated.

Adopted July 20th, 1896.

REPLY TO A CLERGYMAN.

The editorial in reply to the Concord Unitarian minister's sermon on Christian Science, with considerable added thereto, is now published in pamphlet form. See Publisher's Department.

NOTES FROM THE FIELD.

I HAVE to confess that I was never very well educated, and when I have been sent for to treat in highly educated families it has embarrassed me, but I always went. I was called to Huntington, Oregon, where a Mrs. B—— had been in the doctor's care for over fourteen weeks. They had sent to other places for doctors and they came, and the order was for the husband to take his wife to the hospital at Portland. A friend said to the husband, "Why not send to Boise for the Christian Scientist who healed me?" This friend was a man who the people said was dying with consumption November last, and in February he was a well and hearty man, weighing 168 pounds. I was sent for and got the message at sunset, and next morning early I took the train for Huntington, getting there at two o'clock, P. M. The woman was in a bad condition. The next morning the doctor came in who had been waiting on her for so many weeks, and he said another doctor had come and he wanted to make another examination. He said he would not interfere with my treatment, that they only wanted to examine her. I said, "No; if I have the case, it is mine"; and he got mad and said there was no principle in that, and said I could stand there and treat her or go into another room. I said: "No, sir; if I have her I will hold the platform." He said that medicine would do the lady no more good, and she must have a surgical operation performed. The woman agreed with him, and my first thought was to leave the house, but then it came to me when Moses was bidden to come back and handle the serpent he obeyed, and it became a staff in his hand. The doctor got up and left the room, and the patient looked at me as if she would snap my head off. Her husband came in and he sided with me. This made her madder than ever.

Supper time came and her daughter came to the bed and

asked her what she wanted for supper. She said, "You know the doctor doesn't allow me to eat anything but baby food." I said, "Oh! you are going by the doctor's directions?" She then said to the girl, "Bring me what you have for supper," and she brought in a plate of pork, kraut, biscuits, gravy, etc., and a cup of coffee. She went to work as though she would eat plate and all. After eating a hearty supper she dropped into a sound sleep. The next morning she awakened after a long night's sleep, and she was a changed woman. She ate her breakfast and dinner, and at supper time she got up, dressed herself, walked to another room, and ate her supper by my side. The house was full of rejoicing. I said: "Give God the glory, not me." The next day when I came back to her house she was at her sister-in-law's house. In twenty-four hours I had twelve more patients in Huntington. I was called there again and went from house to house. It came to me, "Was I that unlearned Mrs. B—— that God had sent to break bread to His children?"

At sunset a man came who said he had followed me from house to house to catch me as he wanted me to go to his wife. I went with him and found a skeleton on the side of the bed who hadn't taken a step for over eight months, and that highly-educated doctor had called another doctor, and they had taken her to Portland to the hospital and decided that she had floating kidneys. They opened her on both sides of her backbone, and found to their surprise, a six-months child. After confining her for several weeks —expenses amounting to over \$1,000—they sent her home. Her baby was born and it was several months old and she never had as much as changed its clothes herself. The belief of pain set her nearly wild every day. The pain was soon stopped. This was the condition the educated physicians had left her in, and had given her up to die, when I was called to see her. In five days she walked alone, and I received a letter from her recently telling me she was doing all her work out on a ranch for a family of eight. Both of these women have bought Science and Health, and are asking questions all the time.—*Mrs. E. B., Boise City, Idaho.*

I suffered a great deal from neuralgia and rheumatism, for more than twenty-five years. About twenty-two years ago while getting on a railroad train I hurt my spine, and went on crutches two years. I have walked with a cane for more than twenty years, and could not walk a block without it. My eyes also were affected so I was unable to read large print; now I can read the finest print without glasses.

I had dyspepsia and indigestion and had to eat special kinds of food. I felt that I had only a short time to live; now I feel I have only begun to live. For ten years I couldn't eat a bit of cheese without its distressing me, while now I can eat it without any difficulty. It is about five or six years since I first heard of Christian Science; but it is only nine weeks since I began to read the book, *Science and Health with Key to the Scriptures*. The young man in my office who has been interested in Christian Science for some time, tried to get me to consent to read *Science and Health* for a week, but I would not read it because I thought it would conflict with the Bible. I had not read it more than four or five days until he told me if I would give up medicine I would be all right. My liver was bothering me, and I had a bottle of medicine, pills and other preparations the doctor had given me; and the young man said if I would lay them away, or throw them out, he would teach me so that I would not have to take medicine any more. That night he told me how I could treat. The first treatment I gave myself the pain which I had been enduring, almost entirely disappeared from one knee. The second night it had entirely left, and passed into the other knee; from that it went to my shoulder, and then disappeared. It occasionally came back; but with a few thoughts it vanished immediately. I was troubled also with sick-headache; I took this up next. The next morning I was all right. Then I commenced on my spine, and it is astonishing what a change was made in a short time. In about four or five weeks it was as well as it ever was, and has remained so ever since. One day last week I was up in Marlboro, Mass., and walked about three miles and felt very little tired. My head has no pain, which has not been so for twenty years. I cut my knee when a boy

of nine years on the inside of the knee-joint. As a result of the cut the knee-joint became diseased and stiff, and the leg was about one-third smaller than the other. It remained stiff ever since until about a week ago, when I began to treat it, and I have treated it only three or four times, and now it has become so supple that I can walk upstairs naturally, and it is constantly improving. This I had not been able to do from the time of receiving the injury. During all these years I had severe rheumatic pains in the joint, every vestige of which has gone.—*F. Williams, Jacksonville, Fla.*

My health had been poor for a number of years; every little while I would be confined to my bed; then I would be around again. I had what I thought one of the kindest and best physicians in Battle Creek, Michigan; but he told me I could never be well, that he would do all he could to keep me comfortable, but that I had tumor and abscess, and no chance for removal. On March 2, 1893, I was so poorly I thought I would see some other doctor, so I went to another. He told me I had a cancer, and there was no hope for me, but wished me to go to another doctor, and told me the one, as he thought him as good as they had in the place. I went to him; he told me the same—and nothing could be done for me. They both said: "Go home and take life easy and make yourself as comfortable as you can." One of them gave me some morphine pills to quiet the pain, that was all they could do.

I went home, and only those that have been placed there can realize how I felt. To think of leaving my husband and aged mother that I thought needed me; and to think I must soon leave all. I went and made a few visits. I thought they were my last. My sister at Athens urged me to try one more doctor from Goshen, Indiana, that she thought very skilful. To satisfy her, I saw him; he told me the same as my first one—and nothing could be done.

I had heard but very little about Christian Science at this time; but went and talked with a Scientist once and thought there could be nothing in it, and went home without taking any treatment. But in August, 1893, I felt so

badly I thought it could do no harm to try it, so I went to one and told her how I was, and if anything depended on my faith I had none, and could only believe as they had told me. She said that made no difference,—if I wanted Christian Science treatment I could have it. She treated me there, and told me she would give me absent treatment every evening the next week; to go home and that God would give me strength for all I had to do; that He was my Life and strength. I went home. My sister was taken very sick the next week, and I took care of her and did all my work. I had not one bit of pain, but kept thinking that my working so hard would bring it on again, but it did not, and I have never taken one drop of medicine since, and my health is perfect.

I have my Science and Health and *Journals*, and I read them, and long to know more of Christian Science than I do; but feel that just the little knowledge I have of it is worth a fortune to me.

If anyone should wish to write to me—to ask anything about this, I shall be glad to answer them.—*Hattie J. Allen, Joppa, Michigan.*

I want to tell what Christian Science has done for me. For over ten years I was almost an invalid. I was troubled with dyspepsia, rheumatism, catarrh, and many other ills. For seven years I had taken medicine regularly, either from the doctors or patent medicine. The last physician who treated me said every organ was deranged, and if I did not get relief soon I would have paralysis; but he said he could cure me in six weeks. I began taking his medicine with high hopes, as he was called a good physician, and was a strict church member. He said when he gave medicine, he always invoked the divine blessing. Six weeks went by and I was very little better; but as I had gone without medicine a few times I attributed my slow recovery to that. So I continued to take his medicine another six weeks when I began to lose faith, and also saw that he had lost his faith. I said to him: "You were going to cure me in six weeks." He said he meant he would have me started to get well in six weeks,

and that I would probably have to take medicine for a year. Believing it was helping me, and not knowing what else to do, I took it a whole year, and when I quit taking it I felt the same as before. I had never heard of Christian Science then. A few months after I quit taking the doctor's medicine, and took patent medicine because it was cheaper. My sister who had been an invalid for years was healed by Christian Science. She sent me the address of a Scientist, and although my people were opposed, I wrote her for treatment. From the first day I have eaten what I wanted. It has been over a year and I have never missed a single meal. I will also say that I had a blister on my tongue which had been running for seven years, being very painful at times. Now I am well, and with the instruction I had during treatment, and by reading Science and Health, I am able to destroy all my claims and to help others. I enclose a dollar for six months' subscription to the *Journal*. I cannot do without it.—L. G. S., Aledo, Texas.

I was from a child brought up by praying Christian parents in the Methodist church, and continued in that faith, and brought up my children in it, until three years ago, at which time my wife was healed of a distressing claim of sickness, which for years had baffled the skill of the best physicians. On returning home from work one day, I found her in one of those suffering conditions, and apparently very near passing out. The children were crying and kind neighbors were doing all they could to relieve her.

She had sent for Mrs. E. C.—(a Christian Scientist), who came and sat half an hour very quietly in the midst of the confusion. Her calmness and assurance gave us courage. The medicine was thrown away, my wife began to improve, and after a few weeks' treatment and the daily study of Science and Health, she entirely recovered, and has been well and strong ever since, and has taken care of herself and the children besides helping me out of discords.

As we studied the "little book," we became convinced that Christian Science was the religion of Jesus Christ, and

we separated from our church and began to attend the meetings at Mrs. S——'s home, where we continued to meet till our increasing numbers made it necessary for us to have a larger room. In April, 1895, we began to hold regular Sunday morning and Friday evening meetings, in a small hall in the Y. M. C. A. building, changing from there to more suitable and permanent quarters, which are used for no other purpose than the regular Christian Science services, in Hyde Block. Our regular attendance is about thirty-five, and many more are interested, but have not as yet come out firmly for the cause. I rejoice that my heart has been changed, and I cannot be thankful enough for the blessings of Christian Science. I would say to anyone not having a copy of *Science and Health*, do not wait, have one if you sacrifice other things to get it. Through the study of its inspired pages you will be healed physically and mentally. It will bring you into the abiding presence of Divine Love, which understood and demonstrated is the whole of Christian Science.—*Daniel Fulton, Bath, Maine.*

I was born and raised in England; was brought up in the Wesleyan Methodist chapel. Many times do I remember of sitting under the "fire and brimstone" gospel until I would tremble with fear of the awful punishment God would inflict on me if I did not "come to Jesus and be saved," sometimes being afraid to go to sleep at night lest I should not wake in the morning, but be sent to eternal punishment for some trifling sin committed during the day.

From childhood I was not strong, and one disease after another began to fasten its hold upon me until I was a physical wreck; I even feared insanity, and longed for death to come and release me from bondage. I had spent large sums of money for allopathy, homeopathy and magnetic treatment, but all to no avail, and I gave up in despair.

At that time a new kind of healing came to the neighborhood; I at once engaged treatments and subscribed to their magazine called the *Little Blue Bird*; I was more fascinated than pleased with it, and soon my last state

was worse than the first, for I seemed doomed to disappointment. At last I was told that better work was being done in another part of the neighborhood; I went and saw for the first time the "little book" called *Science and Health*.

I at once burned all the false literature in my possession, and procured *Science and Health*, also the *Journal* from Boston. Soon I was able to attend a class taught by a loyal student of one of Mrs. Eddy's students. There I received a glimpse of the real child made in God's image and likeness.

I have noticed with interest that the good news of "Peace on earth, good will to men" is spreading in my native land; and I frequently send the *Journal* or some tracts to old friends I left there.

To those like myself who did not experience immediate healing, I would say: Wait patiently on the Lord; for these sufferings and trials only denote purification, and in proportion to our rising above this false sense of living in and of matter and gaining the true sense of Life in Mind, we shall come out of bondage "into the glorious liberty of the sons of God."—A. Y. Sedgwick, Kansas.

A student of Christian Science who was placed in a position where it must be demonstrated that the Truth was "impartial, satisfying,"—an ever-present remedy for every illusion of material sense, was asked to treat animals, but at first without apparent success. At this time two articles appeared in the *Journal* over the signature of F. A. G. which gave a clue to the lack of success. At this time the lady's husband came home in the evening and said he would like her to give a very valuable colt treatment. It was in the country running loose in pasture. The man who had charge of it sent in word to the city that the spine and hind legs were paralyzed and the animal had no use of them and it would have to be shot. A veterinary surgeon was called and said the same; then the owner sent a man out who had great experience with horses in the usual way. He agreed with the others, and that it would be merciful to kill it, as it was a hopeless case. All this the owner told

his wife when asking for treatment. She said he must send word that no medicine or application should be used; just feed and water the animal for awhile. It was done. The Scientist declared the Truth. This was in November. In the following spring the farmer came in and said the colt was perfectly well, the finest on the farm. The next fall it was sold for a good price, and the purchaser was requested to take it to the home of the Scientist that she might see the effect of the treatment. As it was led along by the halter it pranced and circled around as though acknowledging its happiness. The first owner then gave the purchase money to his wife, saying, "Had it not been for the Christian Science treatment the horse would have been a complete loss, so you have earned the money." The man who bought it stated a year later that it was the best horse he owned.—*S. A. Durfee, Decatur, Ill.*

The following letter is from a young man who was healed of an appetite for strong drink, but who feared that his surroundings would not admit of his reading Science and Health without being scoffed at. Truth gave him the moral courage to try and the result is as follows:

"Daggett, Michigan, Feb. 17, 1896.

"In regard to myself, notwithstanding my surroundings, I never felt so strong in Truth. Our mill does not run steady but that gives me more time to study. I don't know whether I told you in my other letter that I made a practice of rising with the teamsters, and that gives me nearly one hour before anyone else is stirring to study Science and Health. At first error tried to make me believe that it would be a great deal better to lie in bed, but I overcame that, and now I enjoy the mornings so much. I have found out how I allowed error to triumph for a short time, and ambition did it in allowing my thoughts to run in that direction too much, and little by little error had crept in, but Truth is the victor and I feel stronger than ever. The men don't read the book Science and Health as much as I wish they would, but they have never laughed or even smiled since the first day. One morning we were short of lights, and I was sitting there reading when the team-

sters started for the stable; each one took his lantern and all filed out, leaving me in the dark with my book in my hand. Truth whispered, Open the stove door; I did so and received more good that morning than any previous one; I was reading by the firelight when the men came back. There was not a word said, but the next morning when they got ready they had found a lamp and filled and lighted it, brought it in and set it down and I have had a light ever since. Now I know those men well enough to know that if I had been reading any ordinary literature they would never have taken the pains to have found me another light, and I quickly thought of your words that 'My example would have its influence among the men, even if they did not acknowledge it.' At one time I would have got angry, and what discord would have been in our little shanty! A new man came a few days ago, he is a German and very firm in Truth. We have quite a library here now, he and I.

Yours in Truth,

Ernest Merrifield."

A letter received later stated that three of the men were reading Christian Science literature and intend to send for Science and Health.—*K. L. H., Mariette, Wis.*

I will mention a few demonstrations in Christian Science. A woman advanced in years, subject to hard work, had a claim of liver trouble and rheumatism. After treating the case a number of months the trouble disappeared together with a rupture as large as a cup, of which I knew nothing. I called upon her one day in a friendly way and saw lying near her a pipe and tobacco. I said: "Do you smoke?" She replied: "Forty years ago I took up smoking to relieve pain in my side. I wish I could give it up." I said, "You can." After my second visit the pipe had gone out of the window. It is now a number of weeks since and her desire has never returned. She is studying Science and Health faithfully.

Another case: A gentleman in our city hall was troubled by lameness caused by an accident. He had been under the care of the M. D.'s for many months, and as a last

resort they applied a plaster cast. He walked with one crutch. On Monday he came for treatment. Immediately after the treatment he threw away the crutch, and on the Thursday following he walked down our principal street.

A lady in Georgetown, Mass., was sick, as the result of *la grippe*. The physicians gave her case up. After five weeks' treatment in Christian Science she was entirely restored.

A case in Maine was given up by the physicians. I never saw the patient. After twelve weeks' absent treatment she was fully restored. I have her printed testimonial in full.

A case in Haverhill, Mass., of eighteen years' standing, which had been treated by eighteen physicians, was restored after five weeks' treatment.

Another case was one of blindness. The patient had not seen from the blind eye for forty years. Her sight was restored.—*E. J. M., Haverhill, Mass.*

In a recent *Journal* I read an article from a brother railroader of Buffalo, wondering if this blessed Truth was known among railroad men. I would like to give him a few words of encouragement through your columns. He is not alone working in our Father's vineyard. There is one in Toronto, Canada, an engineer, who with the assistance of his loving wife is, and has been for some time, working for the cause.

One young man who was firing for him met with a railroad accident. A tree had fallen across the track and the engine in rounding a corner came suddenly upon it and the engineer and fireman jumped from the engine, the fireman breaking his arm and seriously injuring himself so that he was fit only for yard duty for a number of years. He was treated and healed by the engineer's wife. Another, the wife of a conductor, who had worn trusses for ten years, had tried the best physicians and had failed to find relief, was fully healed.

A young man who was laid up for five months, three of which he used crutches to support him, and who had to be moved about with the greatest care for fear of terrible

pain, was completely healed physically, and made a new man spiritually. I could mention many others among my railroad friends, but will mention only one more in conclusion, and this is the engineer himself and his family. His home has been made one of sunshine, and he and his family thank God daily for the blessings received through the teaching of our text-book, *Science and Health with Key to the Scriptures*.—*W. Farrance, Toronto, Can.*

Four years ago, next May, I was healed almost instantly by Miss G—of Fort Worth, Texas, of a complication of troubles which baffled the skill of some of the finest specialists in the United States. Since that time not one drop of medicine has been used by my husband, four children, nor myself.

For some time past, I have had very few patients, at times, none at all. This gave me much concern. Finally the answer came to my anxious inquiries. I have been obeying its summons. Visit the poor, the silent monitor said. How hungry they all seem for something—they know not what—"How can they hear without a preacher?" In one home there lay a little child's prostrated form; another had fever, its mamma said. We told them of our glorious Comforter—that those little ones were not afflicted of God, for God is Love. This was yesterday. This morning I hear both the little ones are well. The one in bed arose just after we left. I wish I could find words forcible enough to tell our dear Leader (I'll say Mother) how the God-principle she makes so plain to us, has made me a strong, happy woman, instead of a useless invalid. It has taught me if we would reflect health, we must be so full of God and His wondrous Love that nothing else can enter.

—*Mrs. W. R., Ardmore, I. T.*

It is my desire to express through the *Journal* the gratitude I feel toward Christian Science. I had been afflicted with nervousness and dyspepsia for about six years, was treated by the best physicians, but only received temporary relief. About six months ago I placed myself un-

der Christian Science treatment. All medicines were thrown away, and in two weeks I was entirely cured,—was a new woman morally as well as physically. I am not afraid now, because Truth takes me through hard places and dark ways, that I once thought impossible to enter. I can never say too much for Christian Science, because I realize the constant protection of it. What once seemed a wearisome task is now a delight. What once seemed to exhaust all physical strength is now made easy by the Truth I receive through Christian Science. I take the *Journal* and it is a welcome visitor.—*Mrs. B. F., Huntington, Pa.*

This is the second time it has been my privilege to give a word of testimony in acknowledgment of the wonderful healing I have received through Christian Science. I was first healed of consumption, which was pronounced incurable by a celebrated specialist; and later of an old claim that seemed even of a more serious nature than that of which I was first cured. It would be impossible to describe the intense suffering through which I passed, day and night, for weeks and months. The healing was slow and sometimes I would almost despair. Although I had felt the power of Christ's healing touch, the suffering seemed so real, the temptation would come to doubt, but Truth prevailed, and I was made to rejoice in its saving power. I am trying each day to realize the truth of the words, "In God I live, move and have my being."—*S. A. C., Cynthiana, Ky.*

Dear Dr. Eddy:—I have demonstrated money enough for my Science and Health, and so I have sent for it. I have earned the money, part of it by washing dishes, the rest was given me. I am seven years old, and when I am eight mamma is going to give me "Mother's" other works. I have learned the Ten Commandments, and the Sermon on the Mount in the Bible, and in Science and Health, have learned the "Scientific Statement of Being" and "Science of Being." I am a member of the "The First Church."—*Katie Marcom, Butte, Mont.*

EDITOR'S TABLE.

THE writings of the early Christian Fathers, or the Ante-Nicene Fathers, as they are frequently called, constitute of themselves a very valuable and interesting library of religious literature. They are not much known outside theological circles, and are chiefly used within such circles for their doctrinal authority. These writings come down to A. D. 325.

Chief among these writers were Clement, Justin Martyr, Irenaeus, Tertullian, Origen and Lactantius. Their writings have been translated and preserved, constituting, as published by The Christian Literature Company, eight volumes. They fully corroborate the claim made by our Leader in Science and Health with Key to the Scriptures, that Christian Healing continued down to the third century, and doubtless constitute the most reliable authority upon that subject. Their authenticity is so well established that we doubt if any Christian at all familiar with religious history and literature would have the hardihood to dispute it. Upon the subject of divine healing we make such extracts as our space will admit, because they are interesting and helpful of themselves, but more especially as showing how mistaken is the claim, so often made, that "miracles were confined to the time of Jesus and the Apostles."

The first account of divine healing is contained in the Second Apology of Justin (the martyr) or Justin Martyr, as he is sometimes called. Justin was a Gentile, but born in Samaria, near Jacob's well. His biographer says of him that he must have been well educated; he had traveled extensively, and he seems to have been a person enjoying at least a competence. After trying all other systems, his elevated tastes and refined perceptions made him a disciple of Socrates and Plato. He declares that what Plato was feeling after he (Justin) found in Jesus of Nazareth.

His historian thus speaks of him:

"The conversion of such a man marks a new era in Gospel history. The sub-apostolic age begins with the first Christian author,—the

founder of theological literature. It introduced to mankind, as the mother of true philosophy, the despised teaching of those Galileans to whom their Master said, 'Ye are the light of the world.' And this is the epoch which forced this great truth upon the attention of contemplative minds. It was more than a hundred years since the angels had sung 'Good will to men'; and that song had been heard for successive generations, breaking forth from the lips of sufferers on the cross, among lions, and amid blazing fagots."

Justin was born A. D. 114 and died a martyr to the teachings of Jesus A. D. 165.

His biographer further eulogizes him thus:

"The manly and heroic pleadings of the man for a despised people with whom he had boldly identified himself; the intrepidity with which he defends them before despots, whose mere caprice might punish him with death; above all, the undaunted spirit with which he exposes the shame and absurdity of their inveterate superstition and reproaches the memory of Hadrian whom Antonius had deified, . . . these are characteristics which every instinct of the unvitiated soul delights to honor. Justin cannot be refuted by a sneer."

We quote Justin's remarks leading up to the subject of divine healing, as well as what he says upon that subject:

"But to the Father of all, who is unbegotten, there is no name given, . . . as also the appellation 'God' is not a name but an opinion implanted in the nature of men of a thing that can hardly be explained. But 'Jesus,' His name as man and Saviour, has also significance. For He was made man also, as we before said, having been conceived according to the will of God the Father, for the sake of believing men, and for the destruction of the demons. And now you can learn this from what is under your own observation. For numberless demoniacs throughout the whole world, and in your city, many of our Christian men exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed and do heal, rendering helpless and driving the possessing devils out of the men, though they could not be cured by all the other exorcists, and those who used incantations and drugs." *

We next quote from the introduction to the writings of Irenaeus who was a pupil of Polycarp, and flourished A. D. 120-202. Of him his biographer says:

"When the emissaries of heresy followed him, and began to disseminate their licentious practices and foolish doctrines by the aid of silly women, the great work of his life began. He condescended to study these diseases of the human mind like a wise physician; and, sickening as was the work of classifying and describing them, he made this also his laborious task, that he might enable others to withstand and to overcome them. The works he has left us are

* Second Apology of Justin, Vol. i, chap. 6, p. 190.

monuments of his fidelity to Christ, and to the charges of St. Paul, St. Peter, and St. Jude, whose solemn warnings now proved to be prophecies. No marvel that the great apostle, 'night and day with tears,' had forewarned the churches of 'the grievous wolves' which were to make havoc of the fold. If it shocks the young student of the virgin years of Christianity to find such a state of things, let him reflect that it was all foretold by Christ himself, and demonstrates the malice and power of the adversary. . . . The task of Irenæus was two-fold: (1) to render it impossible for any to confound Gnosticism with Christianity, and (2) to make it impossible for such a monstrous system to survive, or ever to rise again."

We regret that Irenæus' work in this respect had not been more effectual. When we see a convention of people calling themselves Divine Scientists, and boldly declaring that the only difference between themselves and Christian Scientists is that they do not follow Mrs. Eddy; and further giving out in speech and printed pamphlet such monstrous and blasphemous assertions as these—the direct opposite of the teachings of genuine Christian Science: "I am what I will to be; I will to be what I am; I am God—Infinite Good. I am a sensitive, I have looked upon my Creator, and I can say—I am God. I am immaculate, infallible, incorruptible, omnipresent," etc., as was recently done in Kansas City, we are compelled to admit that there is in these times, in exaggerated form, a revival of the Gnosticism which Irenæus sought to destroy.

Irenæus thus descants upon the Gnostics or pretenders to divine healing:

"The more moderate and reasonable among them thou wilt convert and convince, so as to lead them no longer to blaspheme their Creator, and Maker and Sustainer . . . ; but the fierce and terrible, and irrational [among them] thou wilt drive from thee, that thou may no longer have to endure their idle loquaciousness. Moreover, those also will be thus confuted who belong to Simon and Carpocrates, and if there be any others who are said to perform miracles—who do not perform what they do either through the power of God, or in connection with the truth, nor for the well-being of men, but for the sake of destroying and misleading mankind, by means of magical deceptions, and with universal deceit, thus entailing greater harm than good on those who believe them, with respect to the point on which they lead them astray. For they can neither confer sight on the blind, nor hearing on the deaf, nor chase away all sorts of demons—[none indeed], except those that are sent into others by themselves, if they can even do as much as this. Nor can they cure the weak, or the lame, or the paralytic, or those who are dis-

tressed in any other part of the body, as has often been done in regard to bodily infirmity. And so far are they from being able to raise the dead, as the Lord raised them, and as the apostles did by means of prayer, and as has been frequently done in the brotherhood on account of some necessity—the entire church in that particular locality entreating with much fasting and prayer, the spirit of the dead man has returned, and he has been bestowed in answer to the prayers of the saints—that they do not even believe this can possibly be done, [and hold] that the resurrection from the dead is simply an acquaintance with that truth which they proclaim. Since, therefore, there exist among them error and misleading influences, and magical illusions are impiously wrought in the sight of men . . . these men are in this way undoubtedly proved to be utter aliens from the divine nature, the beneficence of God, and all spiritual excellence. But they are altogether full of deceit of every kind, apostate inspiration, demoniacal working, and the phantoms of idolatry, and are in reality the predecessors of that dragon who, by means of a deception of the same kind, will with his tail cause the third part of the stars to fall from their place, and will cast them down to the earth. . . . If any one will consider the prophecy referred to, and the practices of these men, he will find that their manner of acting is one and the same with the demons." *

Again he says:

"And the remarks I have made respecting numbers will also apply against all those who misappropriate things belonging to the truth for the support of a system of this kind. . . . If, however, they maintain that the Lord, too, performed such works simply in appearance, we shall refer them to the prophetical writings, and prove from these both that all things were thus predicted regarding him, and did take place undoubtedly, and that He is the only Son of God. Wherefore, also, those who are in truth His disciples, receiving grace from Him, do in His name perform miracles, so as to promote the welfare of other men. For some do certainly and truly drive out devils, so that those who have been cleansed from evil spirits frequently both believe in and join themselves to the Church. Others have foreknowledge of things to come. They see visions and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what shall I say more? It is not possible to name the number of the gifts which the Church, throughout the whole world, has received from God, in the name of Jesus Christ, . . . and which she exerts day by day for the benefit of the Gentiles. Nor does she perform anything by means of angelic invocations, or by incantations, or by any other wicked or curious art; but directing her prayers to the Lord, who made all things, in a pure, sincere, and straightforward spirit, and calling upon the name

*Irenaeus against Heresies, Vol. ii, chap. xxxi, pp. 407-9.

of our Lord Jesus Christ, she has been accustomed to work miracles for the advantage of mankind, and not to lead them into error."

In like spirit, and with the same high purpose, do sincere Christian Scientists practice the healing art to-day. From that same God and that same Jesus Christ from whom the early Christians drew their healing inspiration, did our Leader, the Rev. Mary Baker Eddy, draw the inspiration which enabled her to give to the world, in systematized form, so that all may understand and practice it who are willing to make the sacrifices necessary thereto, the healing and saving Principle set forth in her textbook, *Science and Health with Key to the Scriptures*. This is no mere assumption, no idle boast. Let the mighty works resulting from the application of such teaching during the past quarter of a century in the thousands healed and brought into a higher and grander conception of life and the teachings of the Bible, tell the story of the revival of the healing practiced by the early Christians.

We next refer to Tertullian, who flourished A. D. 145-220, and was one of the greatest men of the early church. He was born a heathen, and seems to have been educated at Rome, where he probably practiced as a jurisconsult. He became a Christian about 185, and a presbyter about 190. He lived to an extreme old age, and some suppose even till A. D. 240.

We quote first from his *Apology to the Rulers of the Roman Empire*:

"Why, all the authority and power we have over them [the unclean spirits] is from our naming the name of Christ, and recalling to their memory the woes with which God threatens them at the hands of Christ as Judge, and which they expect one day to overtake them. Fearing Christ in God, and God in Christ, they become subject to the servants of God and Christ. So at our touch and breathing, overwhelmed by the thought and realization of those Judgment fires, they leave at our command the bodies they have entered, unwilling and distressed, and before your very eyes put to an open shame." *

In his Address to Scapula he says:

"The clerk of one of them who was liable to be thrown upon the ground by an evil spirit was set free from his affliction; as was also the relative of another, and the little boy of a third. How

**Apology*, Vol. iii, chap. xxiii, p. 107.

many men of rank (to say nothing of common people) have been delivered from devils, and healed of diseases! Even Severus himself, the father of Antonine, was graciously mindful of the Christians; for he sought out the Christian Proculus, surnamed Torpacion, the steward of Euhodias, and in gratitude for his having once cured him by anointing, he kept him in his palace till the day of his death. Antonine, too, brought up as he was on Christian milk, was intimately acquainted with this man. Both women and men of highest rank, whom Severus knew well to be Christians, were not merely permitted by him to remain uninjured; but he even bore distinguished testimony in their favor, and gave them publicly back to us from the hands of a raging populace. Marcus Aurelius also, in his expedition to Germany, by the prayers his Christian soldiers offered to God, got rain in that well-known thirst. When indeed have not droughts been put away by our kneelings and our fastings? At times like these, moreover, the people crying to 'the God of gods, the alone Omnipotent,' under the name of Jupiter, have borne witness to our God. Then we never deny the deposit placed in our hands; we never pollute the marriage bed; we deal faithfully with our wards; we give aid to the needy; we render to none evil for evil. As for those who falsely pretend to belong to us, and whom we, too, repudiate, let them answer for themselves. In a word, who has complaint to make against us on other grounds? To what else does the Christian devote himself, save the affairs of his own community, which during all the long period of its existence no one has ever proved guilty of the incest or the cruelty charged against it? It is for freedom from crime so singular, for a probity so great, for righteousness, for purity, for faithfulness, for Truth, for the living God, that we are consigned to the flames; for this is a punishment you are not wont to inflict either on the sacrilegious, or on undoubted public enemies, or on the treason-tainted, of whom you have so many." *

Is it not because Christian Scientists of to-day are endeavoring to live purer and higher lives, to rise above the dross of the flesh, and heal the sick and destroy sin by putting their reliance directly and solely upon God, that they are persecuted, maligned, slandered, ridiculed, mocked and scorned?

Tertullian in his work entitled "The Octavius of Minucius Felix," chap. xxvii, page 190, has this to say of demons and their casting out:

"Since they themselves are the witnesses that they are demons, believe them when they confess the truth of themselves; for when adjured by the only true God, unwillingly the wretched beings shudder in their bodies, and either at once leap forth, or vanish

* *Ibid.*

by degrees, as the faith of the sufferer assists or the grace of the healer inspires. Thus they fly from Christians when near at hand, whom at a distance they harassed by your means at their assemblies. And thus, introduced into the minds of the ignorant, they secretly sow there a hatred of us by means of fear. For it is natural to hate one whom you fear, and to injure one whom you have feared, if you can. Thus they take possession of the minds and obstruct the hearts, that men may begin to hate us before they know us; lest, if known, they should either imitate us, or not be able to condemn us."

Origen, who flourished A. D. 185-254, and was a student of the illustrious Clement of Alexandria (one of the most eminent of the early Christian Fathers) and occupied a prominent position in the literary world of his time, in his treatise entitled, "Origen against Celsus," speaking of the demonstration of the Spirit and of power, says:

"Of the Spirit, on account of the prophecies, which are sufficient to produce faith in any one who reads them, especially in those things which relate to Christ; and of power, because of the signs and wonders which we must believe to have been performed, both on many other grounds, and on this, that traces of them are still preserved among those who regulate their lives by the precepts of the Gospel." *

Again:

"And there are still preserved among Christians traces of that Holy Spirit which appeared in the form of a dove. They expel evil spirits, and perform many cures, and foresee certain events, according to the will of the Logos." †

Again:

"And the name of Jesus can still remove distractions from the minds of men, and expel demons, and also take away diseases; and produce a marvelous meekness of spirit and complete change of character, and a humanity, and goodness, and gentleness in those individuals who do not feign themselves to be Christians for the sake of subsistence or the supply of any mortal wants, but who have honestly accepted the doctrine concerning God and Christ, and the judgment to come. . . . But after this, Celsus, having a suspicion that the great works performed by Jesus, of which we have named a few out of a great number, would be brought forward to view, affects to grant that those statements may be true which are made regarding His cures, or His resurrection, etc., and adds: 'Well, let us believe that they were actually wrought by you.' But then he immediately compares them to the tricks of jugglers, who profess to do more wonderful things, and to the feats performed by those who have been taught by Egyptians, who in the middle of the

* Origen against Celsus, book I, chap. ii.

† Ibid., chap. xlvi.

market place, in return for a few obols, will impart knowledge of their most venerated arts, and will expel demons from men, and dispel diseases, and invoke the souls of heroes, and exhibit expensive banquets, and tables, and dishes, and dainties, having no real existence, and who will put in motion, as if alive, what are not really living animals, but which have only the appearance of life. And he asks: 'Since, then, these persons can perform such feats, shall we of necessity conclude that they are sons of God, or must we admit that they are the proceedings of wicked men under the influence of an evil spirit?' You see that by these expressions he allows, as it were, the existence of magic. . . . But, as it helped his purpose, he compares the miracles related of Jesus to the results produced by magic. There would indeed be a resemblance between them, if Jesus, like the dealers in magical arts, had performed his works only for show; but now there is not a single juggler who, by means of his proceedings, invites his spectators to reform their manners, or trains those to the fear of God who are amazed at what they see, nor who tries to persuade them so to live as men who are justified by God. And jugglers do none of these things, because they have neither the power nor the will, nor any desire to busy themselves about the reformation of men, inasmuch as their own lives are full of the grossest and most notorious sins. But how should not He who, by the miracles which He did, induced those who beheld the excellent results to understand the reformation of their characters, manifest Himself not only to his genuine disciples, but also to others, after being more fully instructed in His word and character than by His miracles, as to how they were to direct their lives, might in all their conduct have a constant reference to the good pleasure of the universal God? . . . *

"And again, . . . we, if we deem this a matter of importance, can clearly show a countless multitude of Greeks and Barbarians who acknowledge the existence of Jesus. And some give evidence of their having received through this faith a marvelous power by the cures which they perform, invoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of his history. For by these means we too have seen many persons freed from grievous calamities, and from distractions of mind, and madness, and countless other ills, which could be cured neither by men nor devils." †

Lactantius,—A. D. 260-330,—who, it is said, occupied a very high place among the Christian Fathers, not only on account of the subject matter of his writings, but also on account of the varied erudition, the sweetness of expression, and the grace and elegance of style, by which they were characterized, thus refers to the persecutions of the Christians by the Gentiles:

* *Ibid.*, book I, chap. lxviii.

† *Ibid.*, book iii, chap. xxiv.

"They do not therefore rage against us on this account, because their gods are not worshiped by us, but because the truth is on our side, which (as it has been said most truly) produces hatred. What, then, shall we think, but that they are ignorant of what they suffer? For they act with a blind and unreasonable fury, which we see, but of which they are ignorant. For it is not the men themselves who persecute, for they have no cause of anger against the innocent; but those contaminated and abandoned spirits by whom the truth is both known and hated, insinuate themselves into their minds, and goad them in their ignorance to fury. For these, as long as there is peace among the people of God, flee from the righteous, and fear them; and when they seize upon the bodies of men, and harass their souls, they are adjured by them, and at the name of the true God are put to flight. . . . On account of these blows and threats, they always hate holy and just men; and because they are unable of themselves to injure them, they pursue with public hatred those whom they perceive to be grievous to them, and they exercise cruelty with all the violence that they can employ, that they may either weaken their faith by pain, or, if they are unable to effect that, they may take them away altogether from the earth, that there may be none to restrain their wickedness."

From "The Clementine Homilies" written by Clement of Alexandria, who died A. D. 220, we make this extract:

"For the soul being turned by faith, as it were, into the nature of water, quenches the demon as a spark of fire. The labor, therefore, of everyone is to be solicitous about the putting to flight of his own demon. . . . Whence many, not knowing how they are influenced, consent to the evil thoughts suggested by the demons, as if they were the reasoning of their own souls. . . . Therefore the demons who lurk in their souls induce them to think that it is not a demon that is distressing them, but a bodily disease, such as some acrid matter, or bile, or phlegm, or excess of blood, or inflammation of a membrane, or something else. But even if this were so, the case would not be altered of its being some kind of a demon." *

These writings are of unusual interest to Christian Scientists, showing, as they do, that the early Christians understood disease to be wholly mental, and its cure effected by means above the human—that is the divine.

* *Ibid.*, vol. viii, p. 277.

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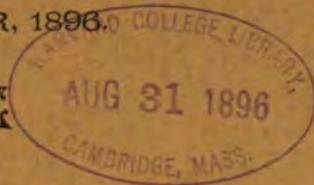
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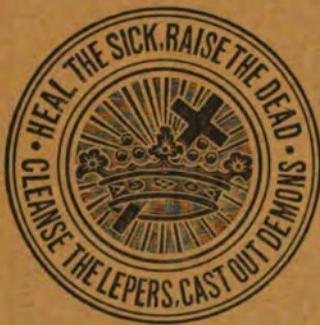
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AUG 31 1896

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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PEACE AND REST.

M. BETTIE BELL.

THE sweetest invitation ever given from the lips of him who spake as never man spake, is "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28). It appeals to the hearing ear, touches the affections, quickens fruition, develops aspiration, opens perception, and invites to the revelation of the real and eternal.

"Come unto me." What musical words! They chime with the tones of rest.

The question arises, How can we accept this invitation? How can we obey this voice? In the first place we must find out what it is that labors and is heavy laden. It is the carnal, material senses that build the claim of a self apart from God. Mortal mind is a claim of life, substance, and intelligence that has its origin in dust, and is reducible to dust. It is a belief of weariness in all its conceptions. From the cradle to the grave, it paints on the canvas of its own imaginings, its beliefs, fears, changes and tears. Its conception, birth, growth, maturity and old age, all are laden with weariness and burdened with labor, uncertainty, expectation, a searching for satisfaction within itself which is never found. It is in itself a realm of unreality, a crea-

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tion of deception. Its hopes are as the leaves of some fading flower, its prospects, the cheat of some expectant gratification, its yearnings, the dream of some unsatisfied want, its realization, the weariness of its own claim in realities. The temporal and fading things of time and sense spin their own tangled skeins of labor and heaviness.

Esdras issued the command, "Let go from thee mortal thoughts, cast away the heavy burdens of man, put off now the weak nature" (*Apocrypha, Esdras 11 : 14*). This is the step to be taken before we can accept the invitation, "Come unto me." Mortal thoughts can be put aside only through an understanding of their unreality—realizing the negativeness of their expressions, and hence knowing their non-intelligence. By an understanding of the facts of spiritual creation (the real), the changeable and destructible give way to the unchangeable and indestructible, and thus that which is real appears to our mental vision. A search for wisdom in materiality only makes the burden greater and the heavy-laden more weary.

Mortal mind makes for itself a realm of unreality, where dream chases dream, only to fade away in disappointment. Reality is the product of Immortality in which reason and revelation join in unfolding the glorious handiwork of God. Its so-called joys are cut down by some disappointed hope, its riches by some blasted prospect.

"Come unto me" means, let go of the material by demonstration, and take hold of the reality of Spirit through revelation. Laying aside the false concept, the false idea or false man, is laying aside unreality, discord, weariness; and putting on the true concept, even the image and likeness of God, is finding harmony, peace, joy and rest without end. Rest cannot be found in the unreal for its very nature and essence is unrest.

"Come unto me," "Follow me," "Come and drink of the waters of Life freely,"—all these injunctions of Love bid us disannul by denial (in thought and action) the claims of materiality and affirm (by thought and action) the law of Spirituality. It is thus we accept the invitation. It is thus that the living germs of Truth and Love take root in our consciousness, and in growing, expel the finite concepts of unreality. The blossom of peace unfolds her

petals, and the fragrance of the spiritual-real is shed abroad, inviting the way-worn traveler to draw near.

"The peace that passeth understanding," "the rest that remaineth for the people of God"—this is the feast prepared for all who accept the invitation, "Come unto me."

In Job it is declared, "Acquaint thyself now with Him (God), and be at peace" (Job 22 : 21). Put down carnality and lay hold on spirituality, and rest and peace become the rod and staff that give us power to obey the Law of Love, and understanding to yield to the will of Wisdom.

The sense of weariness is destroyed by peace and rest, and a just acknowledgment of our Mother, Love, and our Father, Wisdom, admits us to Home and Heaven, and the prodigal son quits the land of the unreal, turns from the unrest of material sense.

The rest promised is not in the indulgence of self-ease, idleness, or a cessation of work. Hear the commands, "Be not weary in well doing," "Occupy till I come," "Be ye doers of the word." Again, listen to the declaration, "My yoke is easy and my burden is light." Receiving the gift of rest means to work out the problem, to lay hold on eternal Life. Let the work go on in unselfish activity for the cause of Christ. The busy worker for the good of a great Cause is always at rest. The work for Life, Truth and Love never wearies, but refreshes, inspires, elevates; and this activity, this industry in spiritual things, establishes peace and the reign of rest in consciousness.

To be at peace with God is to be at peace with all mankind; to know God as the Author, the Source, the Cause of all things, and then to know His creation as the reflection of Himself, is to be at peace and rest, for in this knowledge lies an understanding that unreality is nowhere, and reality everywhere. The real is the eternal, and it is here, now, to be sought out, found, through an Infinite Law that proclaims existence to be in Spirit only.

This is the peace and rest of a never-ending life, which swallows up death. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it" (Isa. 25 : 8).

Mortal mind cannot bring peace to men, for its so-called

peace and rest is only an illusion. The peace and rest of Love and Wisdom is never broken by time or sense, but is an everlasting offering to man, and is as unbroken and continuous as the Law of Life itself. "Peace, be still," said the Master, when the storm of self and sense arose to produce weariness and labor. "My peace I leave with you" is continuously overflowing from the fountain of purity. Peace is obtained only through a correct understanding of God and man.

Whisper this peace in the ear of the invalid and a rosy hue flushes the cheek. Whisper it to the sin-enslaved, and he turns about and wonders at the music of the "still small voice."

Peace and rest are as inseparable as Love and Life.

Divine Science is the God of peace. Mindless matter can no longer make itself a reality, for the Mind of Spirit encompasses land and sea. Spirit is the only Father.

In the second chapter of Ephesians we read, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace."

Healing ourselves and others should be the prime interest and motive of every Christian Scientist. To do this we must cultivate peace and rest, and through the tranquility of meekness and gentleness, be always ready to pour on the oil of gladness, administer the wine of Spirit, give to the hungry the Bread of Life, and to the weary and heavy laden, the rest of our purest affection. It is thus we shall become followers of Jesus, true healers, and teachers and preachers of the Word of Life.

Look up, dear fellow workers in the vineyard of Christ. Hold fast to the rod and staff. Though the laborers be few the harvest will be plenteous. Listen to and obey the command, "Go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. . . . And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you" (Matt. 10 : 6, 7, 13).

Thomas à Kempis said: "With two wings man is lifted

up above earthly things, that is, with simplicity and purity . . . Simplicity must be in the intention—purity in the affection. Simplicity aims at God, purity takes hold of him, and tastes him."

Turning from the inordinate affections of sense, we are on the road to peace and rest, strength and freedom.

The "fruits of the Spirit" will lead us into paths of righteousness, and we shall know and love each other in our true relationship. Let us work for peace, for this is the demand of divine Science, that we may be efficient healers and teachers, and receive of the Word, "Blessed are the peacemakers, for they shall be called the children of God."

LOVE, OR COMPLETENESS.

D. S. F.

"**B**ELOW, Around, Above."
 The Circle, thus complete,
 Is Understanding—Love;
 'Tis bread of "Life"—'tis Meat.

No room for fear and doubt,
 In this, the grand Inclosure,
 For All—with in, without,
 Is great *I Am*, the Measure.

No coming forth—*All-ready come*,
 Radiance, Light—The Way,
 The Word, "Thy Kingdom come,"
 Has ever been—"To-day."

No cloud of sense in Me,
 No blending Good in evil,
 No gloom of doubt to be,
 No death, save that of devil [evil].*

*Heb. 2:14; S. & H. 192—61.

NOTICE.

The annual meeting of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., will be held in the church edifice, Falmouth and Norway Streets, Boston, Tuesday October 6, 1896, at two o'clock P. M. To this meeting every member of the Church is cordially welcome.

WM. B. JOHNSON, Clerk.

THE OPEN AND CLOSED DOOR.

ANNA E. TUCKER.

“**W**HEN once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are.” Luke 13 : 25. “I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name” (Rev. 3 : 8).

The door into eternal harmony, Heaven, is open through the revelation of Divine Science, and if we have but a little spiritual strength, keeping His Word, not denying His name in thought or life, no man can shut it; not even malicious animal magnetism in its most hidden and subtle forms: we must believe this for it came from one, St. John, who had demonstrated whereof he spake.

We mortals are only too prone to think of this first text as for some other man than ourselves. Beginning to apprehend the truths of Christian Science, we should watch and pray lest we be among that number who are found standing at the door knocking for admittance after the door has been closed.

Probably this text would usually be interpreted as implying that a time comes when a certain class of people are irrevocably and eternally shut out of the Divine abode. Such is but another one of the many inconsistent misinterpretations of the words of the gracious Jesus. I would not be emboldened to attempt to,—neither could I interpret the varied and intense meaning of the “closed door.” I only aim to give a few thoughts in connection therewith.

When the writer reviews her own experience since first she began to learn of Christian Science, she is often constrained to believe that at one time, at least, she was found among the multitude shut out. The door was once open whereby students could be taught by God’s chosen messenger to this age—the discoverer and founder of Divine

Metaphysics, the Rev. Mary Baker Eddy. It is true the way did not open for the writer to go and take a course of instruction as she ardently wished for. But had she had the faith to leave home cares, and two little sons in the care of God, the way might have opened whereby she could have had this great privilege. The time came when the door was shut; she, with hundreds of others, perhaps, was shut out. Why? because of a lack of faith, confidence, understanding. We may stand without and cry for this door to be open; but if it were opened, who can say and confidently, that we have yet arrived at that stage of spiritual understanding whereby we would be ready to enter in. However it is folly to speculate on these things, for the time of this accompaniment of the Christ work is closed, so far as we can now see. But thanks be to Love and His past and present manifestation, this does not mean that we must stand forever without Divine Science, crying "Lord, Lord, open unto us!"

The founder of this greatest reform since the apostolic age is a Shepherdess, and the good Shepherd never leaves the sheep and lambs to stray yearningly among the hills and mountains, in danger of being devoured by wolves in sheep's clothing, without searching them out. The Christ Spirit is ever the same. Is not the tender and motherly shepherdess one with the shepherd?

There is a time for everything, and we are not left comfortless. We have the "little book," embodying the ideas of one who was near enough to God to hear Him speak. We must lend an attentive ear, for God's voice is soft and still, and is only heard by those who hear nothing else. Ah, how rare it is to find "a soul still enough to hear God speak" (Fenelon).

Moreover we have had in these years the privilege of personal instruction by those who were qualified to help us on the road. While we recognize the Discoverer and Explorer of the "Way" as preeminently the Teacher of this age, we should not lose sight of the fact that she has prepared a small army of co-workers, who are laboring to teach and promulgate the true idea of the Christ Cure. Are all awake to this open door and benefaction? The vineyard was well planted and it is watered. Be like the wise vir-

gins, furnish yourselves with oil and enter in; for, "Ye know neither the day nor the hour wherein the Son of Man cometh." As the Son of Man comes clearer and yet clearer, the outward work is constantly being adjusted to that appearing. None should be affrighted with a sense of haste or hurry regarding these things. If we are awake and watching, Christ will lead us—if we need class instruction—to be taught. A few months ago the field had personal preaching and expounding of the Scriptures. It is only necessary to look about us, and see that all were not faithful to that open door; hence were not fully able to enter into the blessings that attend the new and higher service. Is the Door absolutely closed? Were there no personal teachers, as it is regarding preaching, still a thousand voices would cry, echo and reecho, No! no! the "Door" is not closed! for He has set before us an "open Door." He ever stands at the door and knocks; if any man hear His voice and open the door, He will come unto him, and will sup with him, and he with Him (Rev. 3 : 20). Have we not now one of the most beautiful, impressive and instructive services that the world has ever known? And that not in one place or a few select places, but in almost every city and many of the villages of our land. Are all that believe themselves Scientists awake to the hour? Are all that are interested in Christian Science entering, Sabbath after Sabbath, into this open door? If so, they are partaking of "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined" (Isa. 25 : 6).

How often it is said, "I can read at home." True, and so you can, but do you? Even if you do this does not take the place of the public service. It is observable that those who read their text-books the most at home are the ones who are most seldom absent from their places in the public services. Truth has certainly directed these Sunday meetings; if so, it is an open door for us and the whole world to enter into a higher, a holier oneness, unity. It is one of the human auxiliaries to aid in bringing the followers of Jesus into "one accord in one place."

Some may regret that the old form of service, and question meetings are abolished. It is not to be deplored,

for it is a step in the onward march of Truth. If you had the opportunity of the old way and did not improve it, you cannot be sure that you would now if you had the old way. On the other hand if you improved past opportunities, you are ready for the closing of the old, and the opening of, and the entering into the new. Those coming into Science under the present regulations, are not left without a witness—out on the desert to starve for the bread of Life. This tenth or eleventh hour service as it may be, receives a reward with the full day laborers; and the reward is spiritual understanding, harmony, “Heaven let down to earth.”

Some may say, “I have not time to study Christian Science.” Make the time and opportunity. There is no such word as “can’t” in all the vocabulary of Spirit. We read that in Him is the “Yea, yea,” but not “nay.” Man has the time to work out his salvation else God would not require it of him. If you only have five minutes a day for reading, and one little Christian Science tract,—that may be enough for to-day. The morrow may bring ten minutes and two tracts.

The modicum of Truth and Love that we now know, *lived*, is a “well of water springing up into everlasting life.” If we see a little of Christian Science, it is a door that no man can shut, save our own errors.

All which is real now remaineth,
And fadeth never:
The hand which upholds it now sustaineth
The soul forever.

—Whittier.

Portland, Me., August 12, 1896. Sylvester Harley of Ashburnham, Mass., came here to-day and placed in the hands of a Portland attorney a civil action against Rev. Dr. A. B. Simpson of New York, the famous Christian Alliance leader, who, at Old Orchard last Sunday, raised over \$100,000 for foreign missions.

The suit will be brought in the United States court to recover a gold watch contributed by Mr. Harley's mother to the Christian Alliance cause. The watch was an heirloom, and when the donor repented of her act and sought to recover the watch her pleading was in vain. Mr. Harley claims his mother was hypnotized by Dr. Simpson.—*Boston Herald.*

A GLAD TRIBUTE.

Dear Journal:—“Our still rapture under the influence of autumn sunsets, or pillared vistas, or calm, majestic statues, or Beethoven symphonies, all bring with them the consciousness that they are mere waves and ripples in an unfathomable ocean of love and beauty; our emotion in its keenest moment passes from expression into silence; our love at its highest flood rushes beyond its object and loses itself in the sense of divine mystery.”

These beautiful thoughts from George Eliot portray, in a measure, the feelings experienced by the writer when she attempts to voice the deep sense of gratitude for the glimpse that has been afforded her into the glorious Shrine of Spirit—a glimpse redolent with celestial sunshine, beauty, intelligence, power, Love and Truth. With head bowed in reverence to Christian Science, and heart filled with love for its noble Founder, she offers the accompanying tribute to the *Journal*—prolific source of inspiration with its convincing, comforting testimonies of the strength of Divinity, with the sweet assurance of Jesus, “The works that I do, ye shall do also” exemplified.

It is less than a year since the writer was first introduced into the domain of Mind through Science and Health, yet during that time she has witnessed almost daily proofs of divine Power through demonstrations in her family. Yes, she has seen, by the understanding that God is All, crushed members of the body almost instantaneously healed, blood from gaping wounds instantly staunched, rheumatic swellings reduced and pain wholly relieved, toothaches, headaches and heartaches soothed, tranquilized; chronic, so-called, organic affections forced back into their native nihility, contagious diseases neutralized in the laboratory of the Great Alchemist, and still more, she has seen, as in her own case, a spiritual mendicant, an agnostic, converted into an enthusiastic proselyte to Christian Science—an awakening from the incubus of materiality to a higher consciousness of the supernal verities of Being.

How weak and impotent this deposition appears com-

pared with the grand realities of Omnipresent Good; yet, if this heartfelt emanation will but emit the faintest gleam of light from the sacred altar of Truth, or supply one little crumb from the festal board of infinite Principle, what a glorious mission it will accomplish!

I enclose herewith a translation from the French of Count Tolstoï's "Le Non-legir," which was first written in Russian, but was so distorted by the French press that he rewrote it in French in order to avoid any further misinterpretation of his ideas. If you can make use of it for the *Journal* you are at liberty to do so. It was translated by me as a work of love.—*S. L. C., Peoria, Ill.*

CHANGE YOUR CONCEPTION OF LIFE.

"In Jesus' first sermon he did not say to men, Love one another (he gave this instruction to his disciples later on), but he preached like John the Baptist the necessity for repentance, *Merávoette*, change your conception of life or you will all perish. The object of your life cannot consist in the pursuit of your own personal welfare or that of your family or your country because this happiness can be attained only at the expense of your neighbor. Understand that the aim of your life can but consist in the accomplishment of the will of Him who gave you that life and who exacts from you, not the pursuit of your personal interests, but the accomplishment of his purpose: the establishment of the kingdom of God on earth. *Merávoette*, change your conception of life or you will all perish. Jesus said this two thousand years ago: and it is manifest to-day by all the inconsistencies and evils that are visited upon those who have not heard or accepted the conception of life he proposed. And the alternative is the same. The only difference is that it is more imperative to-day. If it was possible two thousand years ago, at the time of the Roman Empire, even during Charles-Quint, or before the Revolution and the Napoleonic wars, not to see the futility, I will even say the absurdity, of attempts made to achieve personal happiness, of the family, or the country by a struggle against those who are seeking the same goal, this illusion has become wholly impossible in our age for every one who will pause for only a moment in his labor and

reflect on his condition and the condition of the world around him, and what it ought to be. So that if I was called upon to give a unique counsel, one that I would consider the most beneficial to the people of the present siècle I would say to them only one thing: 'In the name of God stop for a moment, cease your toil, gaze around you, think of what you are and what you should be, think of the Ideal.' . . . The ideal in geometry is the perfectly straight line and the circle of which all the rays are equal; in science, the pure truth; in morality, the perfect virtue. . . . The Christian ideal has been before us for eighteen centuries; it shines to-day with such an intensity that we must make a great effort not to see that all our evils come from not accepting it as our guide. . . . If people would only reflect they would involuntarily be brought to embrace the conception of life given by Christianity—conception so natural, so simple, and responding so completely to the requirements of the mind and heart of humanity, that it would produce, in the understanding of those who would be liberated from the entanglements in which they are held by the complications of their business and the business of others, a change, a peace which passeth all comprehension.

"The festival has been spread for eighteen hundred years; but one cannot come because he has land to buy, another because he is married, a third because he must try his oxen, a fourth because he is constructing a railroad, a manufactory, a missionary work, a seat in parliament, a bank, a scientific, artistic or literary work. Few have leisure to follow the counsel of Jesus: to look around him, to think of the results of his labor and demand, Who am I? Why am I? Is it possible that the power which has produced me with my reason and my desire to love and be loved has only done it in order to deceive me by allowing me to imagine that the end and object of my life is the attainment of my personal good, that it belongs to me and I have the right to dispose of it the same as other creatures around me, as I please? I arrive finally at the conviction that this cannot be achieved, and the greater my efforts to attain it the more I find it in contradiction with my reason and my desire to love and be loved, and the more

I find disenchantments and sufferings. And is it not more probable, not having come into this world spontaneously but by the will of Him who gave me my reason and my desire to love and be loved, and that they have been given me solely for a guide in the accomplishment of that will?

"Once let this *μετανοια* accomplish in the thoughts of men, a conception of the life pagan and egotist replaced by the Christian conception, the love of your neighbor will become more natural than the present struggle and egotism. Once let the love of his neighbor become natural to man, the new conditions of a Christian life will form spontaneously as a liquid impregnated with salt will form crystals when you cease to agitate it.

"If men would only employ a hundredth part of the energy they expend in their material occupations, contrary to their conscience, to enlighten as much as possible the gifts of this conscience, to explain, to popularize, and above all to practice them, sooner and more easily than we think will be accomplished in our midst a change predicted by all the prophets and by those who have obtained the blessing promised them by Jesus in his gospel, 'Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you.'

The Medical Society of Berne, Switzerland, has inaugurated a plan for the suppression of press notices of suicides, as it has been observed that epidemics of suicides, so-called, come from "suggestion," acquired through printed accounts of them.—*Cornwall Local*.

'Tis very certain the desire of life
Prolongs it; this is obvious to physicians,
When patients, neither plagued with friends nor wife,
Survive through very desperate conditions,
Because they still can hope, nor shines the knife
Nor shears of Atropos before their visions:
Despair of all recovery despoils longevity,
And makes men's miseries of alarming brevity.

—Byron.

A VOICE FROM THE QUEEN CITY.

F. M.

THE fruitage of Love and Truth, after long and patient waiting, is being manifested in stately beauty and glory in this, the Queen City of the West. Through trials and siftings that would appall the material sense, brave and undaunted hearts and unfaltering hands have maintained with silent, but resistless power, the illumined banner of Christian Science—God is all—evil is no where—no thing.

I can tell you, dear *Journal*, of martyrs here who "die daily" that the seed of Truth be planted, and who are rewarded by speedy up-springing, "first the blade, then the ear, after that the full corn in the ear," and have proved that "they who sow in tears shall reap in joy," to the praise and glory of the omnipotent God. I can make report of the wealthy and refined who have been placed many miles away in inferior homes, hoping thereby to prevent their attendance upon the weekly meetings and also to hinder farther progress in Christian Science. Through patient and persistent demonstration over denunciation and bitter opposition, they are to-day not only living in close proximity to the blessed places of meeting but in homes whose apartments abound in every convenience, and whose appointments are radiant with grace and artistic beauty, where the spirit of kindness and hospitality is extended to all alike. There are others who have been allured by the writings of many calling themselves Scientists, and for a time, whose power of fascination seemed absorbing. This class severely tested the patience of our beloved leader, as they honestly believed her to be narrow, unkind and uncharitable, but through manifold trials and suffering, these also are sitting at the feet of Truth, "clothed and in their right mind." There are now none more loyal to our rightful Leader and Teacher, Mrs. Eddy, to Science and Health, and none who welcome the *Journal* with greater eagerness. A multitude are being helped and healed day by day. The work is quiet, but forcible and continually

enlarging. The deaf hear, the blind see, the lame walk. There are several cases of women, who in fear and agony were on their way to hospitals where arrangements had been made for the dreaded operation. They were persuaded to call on our teacher for a talk, but in almost every instance the interview ended in an instantaneous cure. At once Science and Health was procured and the study commenced of the wondrous power, the divine Principle, that has thus wrought the marvelous change.

Our Wednesday afternoon meetings are increasing in interest and attendance. The thought is given to the discussion of some appointed topic, also to testimonials of healing the sick and sinful. A young lady who was almost entirely blind from her birth told us how for the first time in her life she had seen the sunset, and how she had longed to see the face of her teacher as she listened to her voice. Now she sees the face, she reads, and her entire being overflows with grateful praise to the loving Father of us all. Others testify to marked demonstrations over the claim of poverty. Persons are often present who at the beginning cannot hear what is said at all, but are cured by the close of the hour. One man supposed the leader was talking much louder for his benefit, but soon discovered that Truth had destroyed the illusive error. There are a score of little children who lisp the prayer—"Thy kingdom come," etc., and whose understanding of Truth is almost incredible. A lady seemed to be suffering from a claim of difficult breathing when a child four years old said to her: "Error cannot talk to you that way—God *can* help you," and she made the affirmation more vigorous by the stamp of her little foot. The lady was much relieved by the child-thought.

A little girl seven years of age was asked to treat an older person and at once consented. "What will you say?" asked her friend. After a moment of quiet thought the child replied: "I will say, 'We have yet to learn there is no power in evil,' Johnny S. said that last Sunday and it has been by me all the week."

A little boy was sent away from home to separate him from his grandmother who is a Scientist and whose influence was supposed to be misleading. After an absence of nearly two years the child testifies that he never forgot for

a single day to say: "God is my Helper—all is Good—there is no Evil." That was all the little fellow had ever known of Science, but through the child-faith and trust, God blessed him with peace and success in his studies, and no one is able to pluck him out of his Father's hand. Praise God for the unwavering trust of little children!

One of our number was called to visit the Insane Asylum where are confined over four hundred persons. She was led to take Science and Health with her, which she loaned to a young man, an inmate of the institution. After several weeks the lady called for her book, but the young man said: "I do not see how I can let that book go," as he clasped it to his breast. The lady then inquired of the superintendent if they were willing the book should remain. "Oh, certainly," said the officer, "I have noticed several of our young fellows who pick it up and read a little in it." So it was presented to the young man who made a plea for it and laid on the table of the sitting-room. The keepers declared that it would soon be torn in pieces, but after a year not a leaf is missing.

Not long since a Scientist met a friend of former years and had an extended conversation; said the stranger friend: "I have been reading enough to know that Christian Science is not a humbug or vagary. Scientists seem to be living in a different world from others and their faith and continual trust in God is something phenomenal to me, and if you really believe what you have just told me you ought to be the happiest woman in the world."

"Yes," was the reply, "through constant watchfulness and unceasing demonstration we are striving to destroy the carnal, fleshly sense of ourselves and come into the spiritual sense, transformed into new beings."

"Oh, can this be done?" said the eager listener, her eyes glistening with tears.

"Why not?" was the rejoinder. "The repulsive worm, creeping and groveling in the dirt beneath our feet, by an invisible process becomes a beautiful butterfly, takes to itself wings, sails in upper air, the companion of birds and blossoms. It is the transformation of character and life. It is the realization, here and now, of our royal lineage as sons and daughters of the Lord Almighty."

THE KINGDOM.

KATHLEEN.

Matt. 6: 9-13. Science and Health, page 322.

O UR Father, Mother Lord,
All harmony is thine.
Our strength, our Love adored,
Thou art the peace divine.

Thy Kingdom—Good—is here,
The ever-present might.
Make Thou our vision clear
In darkness as in light,

To know that Thou art *all*,
That “there is none beside.”
(‘Tis Love’s unchanging call
From morn till eventide.)

Give us the willing mind
Things lovingly to see.
Food for the famished find,
Ourselves are fed of thee.

As Love Divine reveals
Its perfect tenderness,
O'er chastened hearts it steals
That long to give and bless.

Thou dost not tempt us, Lord,
In evil's net to stray.
Behold! its threefold cord
Thy might hath torn away,

Because Thou art the Good,
The substance, Life, Truth, Love,
The omnipresent *all*—
Thy Kingdom from above.

Fix'd to no spot is happiness sincere,
'Tis nowhere to be found, or everywhere.

—Pope.

A THANKFUL HEART.

A. H. G.

JUST two years have passed since the blessed light of Christian Science first dawned on my view, and I have never before spoken a word for the Truth through our *Journal*.

For nine years I was a wretched invalid. After having exhausted the skill of many of the best home physicians—including two surgical operations—they told me I could never be relieved without another serious operation and advised me to go to one of the most eminent specialists and surgeons in the South.

Life was so miserable I was willing to submit to anything. Hoping the third surgical treatment would either kill or cure me, I left home breathing the prayer that I might never be carried back alive if I could not be permitted to return in health.

But alas! the surgeon's knife only plunged me deeper in the gulf of human misery; and when, several months later, I was compelled to return home in that condition, my heart sank in utter despair—all hope for human aid had fled. I felt I was draining the cup of bitterness to its dregs, and my inmost soul cried out for God as never before. I had been a member of the Methodist church since childhood; but of course had always been taught that God's healing must, in this day, come through human agency, that the "days of miracles are past." I did believe He was *able* to heal without any material help but feared He was not willing. I often felt that I wanted to send for the pastor and other ministers and members of my church (who I thought were so much purer than myself) to pray for my recovery; but when I remembered hearing them say that we "must always try to bear our afflictions with Christian fortitude and be submissive to God's will," I felt that their prayers would be as doubtful as my own.

The Bible became my constant companion. I wondered why Jesus healed so many diseases when he was here if sickness and suffering are God's will. When I read the

words, "If thou canst believe, all things are possible to him that believeth," the thought came: are not those words spoken to *me*, to-day, the same as to that man centuries ago? Oh, if I could only have more faith! Thus I went on for two more years—reading, pondering, suffering, praying—striving to get nearer to God; trying to say with Job, "Though He slay me, yet will I trust Him." Sometimes it seemed that I could almost "touch the hem of his garment." But something was lacking. I thought it was faith.

At last one day there came a letter from a friend in Union City saying, "There is a lady here who claims to heal sick people, and is teaching something they call 'Christian Science.' I have never met her, but am anxious for you to see her." Christian Science! I wondered what *that* was—had never heard of it before. The term seemed cold and strange to me; but if she believed in any kind of healing outside of medicine I felt I must see her. It was several weeks before the way was opened for me; and when I did find her she told me she could not take my case just at that time. She talked with me about an hour, and such words as "God is Love; and it is not his will that his children should be bowed down in suffering," "Christ came to teach us the Truth that will make us free from all sin and disease," and many other comforting words she spoke were like, "Peace be still," to the troubled sea. For several days there was a "great calm." New hope had dawned upon me. I felt peace and rest of mind; the physical suffering was not so intense as it had been; and somehow I could not pray as I had been praying. Some of my skeptical friends—having heard of my intention—came and tried to discourage me, saying they were astonished that I could "believe in such foolishness"; but I remained unmoved. I longed to look again into the earnest, happy face of the Scientist and hear her sweet words of love.

In about ten days after I first saw her she began treating me. With the first treatment the physical beliefs began to fade into their native nothingness and I was able to catch a faint gleam of the Life that is real. With the fourth treatment I was entirely free from pain—a new woman. For days I seemed to be "caught up to the third

heaven," my former self being lost in the brightness and glory of Divine Love. I purchased Science and Health with Key to the Scriptures, and began living the new life. Of course I had to come down from the mount and ascend step by step through demonstration. Something of the trials, struggles and victories every true Scientist knows.

In trying to obey the Scriptural command, "Work out your own salvation," we sometimes find the demands of Truth to seem hard, but we cannot afford to become discouraged or impatient, for "every man shall receive his own reward according to his own labor" (1 Cor. 3: 8). At times there may seem to be dark clouds and deep waters to pass through, but God's word is unfailing,—his "grace is sufficient" if we will only be faithful. We have so much to be thankful for. When I think of the dear Leader God has given us—the patient, brave, loving heart, exploring the way for us—there are no words to express the gratitude I feel.

And what a precious gift is the dear *Journal*; coming to us each month, laden with good things; sweet words from "Mother," loving and encouraging thoughts and experiences from brothers and sisters, giving us new strength, and aiding us in our journey from sense to Soul.

Union City, Tenn.

MISSIONARY WORK.

[Synopsis of a paper read at a Missionary Meeting of the First Congregational Church of San Francisco, Cal., by Llewellyn Haskell.]

WHAT is the field? The World.

Who are the missionaries? Every one who has heard Jesus say "Follow me," and is obeying that call.

As missionary workers it is well for us to become acquainted with any means by which, through organizations or individuals, the Truth as it is in Christ Jesus is being made manifest.

With this in view I will call attention to one or two points in the work being done by the "Church of Christ, Scientist."

Its name is to some a stumbling block. What has Sci-

ence to do with religion? Webster defines Science as "Ascertained truth; that which is *known*."

Jesus said, "We speak that which we do *know*." Is any science as true as that which is spiritually discerned? (1 Cor. 2 : 14.) If any science is founded upon a rock it must be that which is based upon the revealments of Christ Jesus, and that alone would be a *Christian* Science.

It is well for us to recognize the work done by this name because, so far as we know, no other body of Christians is making any effort to rescue the word "science" from unworthy use, and this one work may prove one of the most far-reaching and helpful of missionary efforts.

We remember Paul warned Timothy to avoid "oppositions of science falsely so-called" (1 Tim. 6 : 20); which indicates that in those days, as now, the world's science was largely opposed to divine Truth, because men had not yet learned that "The wisdom of this world is foolishness with God" (1 Cor. 3 : 19).

A second point in relation to the "Church of Christ, Scientist," will appeal to us as missionary workers. We have deplored the tendency of the modern church to magnify the importance of "sermons"; for it has come to pass that church attendance depends largely upon the popularity of the preacher, and an entertaining discourse usually attracts more followers than a pure presentation of gospel truth.

We have also deplored the difficulty of finding suitable men to go to remote districts where the people felt themselves unable to "support" a pastor. A solution of both of these difficulties is suggested when we observe that "The Church of Christ, Scientist," has ordained for its Pastor the Bible, and Science and Health with Key to the Scriptures. This ordination has certain good points which missionaries will do well to consider.

In place of the various teachings of different preachers and the personal magnetism accompanying their delivery, it gives the pure Bible word elucidated only by a few sentences from a book which they have reason to consider specially entitled to confidence. If we call this reading from their text-book a "sermon" it is certainly a modest one as compared with the lengthy discourse which a pastor

usually feels it necessary to present to his hearers; neither is there that sameness which might accompany fixed readings for each service, for these readings are new each Sabbath and follow the course marked out by the International S. S. Lessons, thus connecting this church in fellowship with every student of that course throughout the world.

We can see that a church of this kind demands very little organization to be fully equipped for service. Two devout Christians who are willing to offer themselves as readers, one man and one woman (which again is a recognition that in Christ Jesus there is neither male nor female, and is in itself an object lesson needed in our day), the Bible and whatsoever lesson texts may be considered most helpful.

It is good that some have set us the example of conducting a church so simply, and we wish our struggling frontier churches could hear of it.

One more point. We know the importance now attached to the sending out of what are termed "medical missionaries." We know the expense it is to prepare such missionaries. Several years to complete the studies of a medical college, added to the theological course. A vastly greater knowledge of healing than that which is to be gained by this expenditure of time and money, the simplest members of this Church of Christ, Scientist, may possess, by consecrating themselves to the prayerful study and practice of the teachings of Jesus, with such elucidation as is afforded by their text-book—open to all.

No years of questionable delving among dead men's bones and charnel houses, listening to teachers not always noted for godliness; no asking of death to teach them the way of life. These students of a Christian Science seek wisdom only of God, and in purity and meekness, bear the gospel of healing to a suffering world. This I know makes strong appeal to every one of us.

"Whatsoever things are true . . . whatsoever things are pure, . . . whatsoever things are of good report, . . . think on these things."

Life is the gift of God, and is divine.

—Longfellow.

CHRISTIAN HEALING.

CHARLES M. HOWE.

THAT which most intimately concerns mankind to-day is "Healing." On every hand, go where we may, there are the halt, the maimed, the blind, the sick and suffering, directly or indirectly the effects of sin. The poet said, "By sin came death and all our woes"; and the great demand is for "Christian Healing." *Materia Medica*, dealing only with effect instead of cause, every day is found less and less adequate to give relief, and mesmerism or the action of mind over mind, is found to produce still worse conditions.

. Therefore, that which will remove the cause, which is sin, viz., evil or wrong thinking and acting, is found in Christian Science and in nothing else, for there is nothing else which unfolds to us the Science or "Truth of Being." Just so long as sin remains, just so long will its effects appear in sickness and suffering, "For as he (a man) thinketh in his heart, so is he" (Prov. 3 : 7). It is Christian Science which awakens us to that which is unseen to the material senses, even the spiritual and eternal facts of existence, thereby removing error from thought; then the body gives expression to whatever governs it.

Truth casts out error to-day in proportion as it is understood just as surely as it did when the humble Nazarene trod the hills of Galilee. Thousands are now bearing testimony to this healing power all over our land. Scarcely a town or hamlet in this country where there are not meetings being held each Friday evening at which are related experiences of healing, not only deliverance from sickness and suffering, but from evil habits, such as profanity, the tobacco habit, the liquor habit, licentiousness and evil thought in all its myriad forms. Many are saying, "How glad I am, for I know now that what is taught in Science and Health with Key to the Scriptures, is the Truth, and I have no longer to halt between opinions of men, and am no longer 'tossed to and fro by every wind of doctrine,' for here is the proof. It is demonstrated to me that this

is truly 'the second coming of Christ,' for verily the signs do appear."

Many who were drooping invalids, in bondage to dyspepsia, consumption, rheumatism and claims whose names are legion,—health laws, hygiene, etc., are now walking erect, the pictures of health, and saying, "This is what Christian Science has done for me"; and many tell us, "I do not hate my neighbors any more; that old grudge has been forgotten, for I now begin to behold the true brotherhood of man. And then the differences in my family relations, which used to seem so real and were the cause of so much discord; all these have disappeared, and we are now a happy family, and not one drop of medicine have we used since Christian Science entered our home."

One said a few days since, who had been given up to die, but who came to realize the healing power of Truth, "I feel that I am going to live for a number of years yet. I now see what I never saw before in the ninety-first Psalm, and in the sixth chapter of John."

Christian Science was introduced in this city nine years ago, and much good work has been done. Many have been healed, but the work has been greatly hindered by the misconceptions of what Christian Science is and what it is not; much that has had the name was anything but Christian Science. Selfish motives, ambition and rivalry have seemingly done much to block the way, but could not long stop the onward march of Truth and Love.

The First Church of Christ, Scientist, in this city was organized on the twenty-eighth day of March, 1895, and stands firmly based upon the Rock—Christ, now having a membership of ninety-three. Also in connection therewith, a Students' Auxiliary Association, numbering one hundred and two, all putting into practice, to the best of their ability, this grand Truth, and striving earnestly to live in accord with the teachings of the Scriptures, and Science and Health, cultivating purity and affection, doing unto others as they would that others should do unto them and forgiving their enemies,—living the Christ Life.

St. Joseph, Mo.

Love surfeits not: Love is all truth.

—*Shakespeare.*

AN HONEST CONFESSION.

Minneapolis, Minn.

MRS. M. F. EASTAMAN, Boston, Mass.

Dear Sister:—Enclosed I hand you my check for \$2.00 to cover per capita tax for the Mother Church for my wife, Florence M. M. Hollis, and myself, which amount should have been sent last October. In making this remittance I feel that Truth demands of me a little humiliation in the way of a confession. Although Mrs. H. has several times called my attention to the matter since it was due I have paid no attention to it because I have not felt right about it. With our little church here struggling along under financial difficulties, seemingly much to overcome, I have felt all along that the great church in Boston with its thousands of members should not call upon us for this per capita tax, and as error always does if it gets a little start, that feeling had gradually grown until I had almost come to the conclusion not to send the money at all, believing all the while that my first duty in that direction was to the little home church here. Finally I was confronted with a severe physical claim which would not give way to ordinary treatment, and try as I would, I could not dispel the error until to-day. Having taken up almost every point I could think of, with, to mortal sense, nothing but an aggravation of the error as a result, I at last in desperation seized upon about the only Christian Science book at hand which I had not read, and it was the Mother Church Manual. I had purchased it when first published but had never opened its covers until now—the old error-thought, you see. This time I read it thoroughly and had gotten no further than the daily prayer for the members, when I saw clearly just where my error-thought about the per capita tax was leading me. For the time being I forgot all about the physical claim, and when I felt that I had cleared my thought and was again in harmony with our work, the next step was to sit down, write the check, and make this little confession. My claim is already disappearing and I know error is fleeing before the Truth.

It seems all so clear to me now that in our membership in the Mother Church we are each of us taking a part in that great and grand demonstration, which shall one day give to Christian Science the place and recognition that we all so surely desire for it, and any thoughts of inharmony which are allowed to disturb our relations with the main organization, will make just so much more error to overcome. This per capita tax comes now in the nature of a personal sacrifice, a material evidence of our real desire to be counted in the one thought, and I feel now that we who are not, to mortal sense, privileged to attend the services at the Mother Church are yet, every one of us, reaping each his share of the harvest of good thoughts and demonstrations which our Boston brothers and sisters are constantly sending out to the field. How little, then, comparatively speaking, is the small annual tax required of us, and how gladly and promptly should we pay it. I have been converted this time and through sufficient suffering to make the lesson lasting. In future you may count upon two, at least, of the members who will pay and consider it a privilege to do so.

Yours in Truth,

Willard G. Hollis.

"THE MICROSCOPE OF SPIRIT."

BARBARA M. PRINCE.

BEFORE coming into Christian Science, I had been a close student of hygienic laws, studying material cause and effect with much zeal and enthusiasm, hoping thus to benefit my own immediate family and friends. These hygienic studies led me to dread passing green slime-covered pools of water which human law invested with poisonous exhalations and miasmatic qualities.

One day I called to see a friend who possessed a very fine microscope, and who was just then examining a small section of the dreaded green scum under the microscope. He invited me to take a look at it. I could scarcely credit what I saw—the most delicate ferns, grasses and mosses in exquisite shades of green, that riveted one's gaze, and

made an indelible mental picture of surpassing beauty. Ever after, this picture would appear to me when passing such places, and destroy the dread I formerly felt.

This incident came to me recently when a most disgusting, obnoxious claim of sin was uncovered in a patient. The claim proved to be one of heredity and of such adamantine seeming and proportions as to stagger, for the time, my sense of the Truth of Being, and its power to dissolve every claim in the crucible of Love. In my dilemma, I turned to Science and Health, page 160, line 21. How the clouds of prenatal laws—lust, impurity, dishonesty, melted away, as I gazed through the "microscope of Spirit," which disclosed man as God made him, reflecting the One Mind, which entails the Divine heredity—purity, truth, immortality!

Christian Science furnishes the only lens through which we can safely look at materiality and its claims of sin, disease and death, in order to see the nothingness of what we feared. To get the full benefit of a microscope, you must hold the eye close to the magnifying glass, and shut out everything else. The same holds good while gazing through the microscope of Spirit. The powerlessness and nothingness of sin's claims must be realized, and so excluded from thought that the eye (spiritual perception) may drink in the glorious forms of Spirit, the One Father, Mother, Creator.

The persistence and steadfastness of our gaze must forever dissolve sin's claims.

Father, give thy benediction.
Give thy peace, before we part;
Still our minds with truth's conviction,
Calm with trust each anxious heart:—
Let thy voice, with sweet commanding,
Bid our griefs and struggles end;
Peace which passeth understanding
On our waiting spirits send.

Samuel Longfellow.

LETTERS TO MRS EDDY.

Hampshire Arms, Minneapolis, Minn., July 20, 1896.
REV. MARY BAKER EDDY.

Beloved Teacher and Mother:—I feel that I must tell you of an experience of the last few weeks, that is too precious to keep to myself, and too sacred to tell to any one but you.

I had, to sense, waited so long, and longed so earnestly for a definite word of guidance from you, that my courage had well-nigh failed, when the thought came, "I must handle this question for myself. She has told us plainly that 'nothing except sin in the students themselves, can separate them from me.' It is my business to see to it that no such shadow shall intrude itself between my Teacher and me,—to know that we are together in Infinite Love, and then be willing to wait."

After this there came such a sense of nearness, of oneness with you that I was quite content "to labor and to wait" months, years, longer if need be, until the next step was made plain.

Still that wish for a definite, unmistakable word of instruction kept appearing until the thought came, "Why, I have just that in her written works; I will read them all through again and find my answer there."

So I began, and as time offered in the midst of busy days, I read "People's Idea of God," "Christian Healing," "No and Yes," "Rudimentary Divine Science," and "Unity of Good." To every one of the glowing thoughts my whole heart responded, "Amen," until I was bathed in a flood of the Light and Glory of the revelation, ever new, that God, Good, is all, and more, that I was His perfect child.

More than once, so-called physical claims vanished instantly before this blessed Light; and then came your dear letter, bearing its message of the Love that does "feed the famished affections." But while my cup seems running over with sweet peace and joy, I was filled with a sense of humility more than ever before. That answer of our Master to Peter's repeated declarations of love, "Feed my lambs,—Feed my sheep,"—came to remembrance, and side by side

with it, your own solemn, precious words: "Heaven's favors are formidable; they are calls to higher duty, not release from care," and my whole soul resolved itself into one great desire to be worthy of so holy a charge, to be able to feed these dear lambs in something like the wise and patient and loving way you are continually feeding us.

There are no words to tell you what this experience has been to me. It has brought a new and glorified sense of Being that hushes mortal sense into sacred awe before the infinite demands of divine Life, Truth and Love.

May Heaven's truest blessings be consciously present with you always.

In grateful love,
Mary Brookins.

Cambridge, Mass., July 11, 1896.

Beloved Teacher and Mother:—For a short time I have been trying to do a very difficult yet a very delightful thing,—to mind my own business. I have not advanced far, but far enough to feel great encouragement to persevere. A beautiful vista opens out "where every prospect pleases." Would a rose of our gardens look unkindly and critically upon some plant of a different shape and texture pushing its lance-like leaves up through the ground, and challenge its growth? A blush as deep as a jacqueminot would suffuse the rose that could coldly watch the unfolding of an ascension lily; and can we in the garden of God, nurtured and tended by Christian Science, look out upon the growth going on in our brothers and sisters with any feeling short of eagerness and joy, watching the unfolding of each divine idea with an enthusiasm far surpassing that of the gardener watching the development of a new chrysanthemum? We are not watching the growth of personal character, but the unfolding of a beautiful work of God, whose growth will be a delight to all, and from whose attainments we may all learn more of the illimitable resources of the one creative Mind. Truly "our God is very great" and "the earth is full of the goodness of the Lord."

I have noticed with great interest in our Friday evening

experience meetings the "eloquence of untutored lips," if I may quote your words. It shows the impartiality of good gifts, and the present reward of obedience.

A few nights ago waiting under the stars on a country roadside for a cheery electric car to carry me to my home, I lifted my heart in gratitude to God for you, your example and your words, and perhaps my special thankfulness was for your warning not to "malpractise unwittingly." Thank you for those startling words. It is a wonder that error has deceived so long on this point, when your teachings have been so undeviatingly clear. I have studied the contributions you have made to the *Journal* for years back and I find no sentence that either excuses or "winks at" ("and the times of this ignorance God winked at") the habit of judging others, and leaving them with our condemnation on them instead of carefully leaving each one to work out his own problem. "Therefore thou art inexcusable, O man. whosoever thou art that judgest."

How grateful Emina and I are to you must be shown in our assimilation of your teachings. You know the difficulties of the way. Your great love helps us, and "grace for the day" never fails.

In Mr. Easton's diary for 1893, I found this entry on Easter Sunday, "Happiest Easter Sunday in my life, and I owe it all through God, to dear Mrs. Eddy."

Most affectionately yours,
Margaret E. Easton.

Toronto, Canada, May 11, 1896.

Beloved Mother:—I have long hesitated to offer my gift of thanks in writing to you, knowing that the unspoken gratitude of daily effort to follow in your footsteps must reach you, and that thus can I do most for the cause and for all; yet, "out of the fullness of the heart the mouth speaketh," and it is out from a heart yearning to express the God-Love and the "Mother's selflessness" that this message flows.

I love and long to live the Truth, and know that I shall learn—am learning—therefore I feel that I may love and bless the Wayshower, and offer such gratitude as I have learned in willingness to lay down, as I am enabled to realize strength, all for the Truth you have given us.

My nearly three years of experience in Christian Science has brought me much hitherto undreamed of strife and suffering through the uncovering of sin in my own thought, yet the light you have given shines more clearly day by day, and through it I am learning to love, and to strive to follow Principle.

I am not even a "student's student," yet Christian Science has changed the course of my whole life, as also that of my wife, who owes Christian Science much for both healing and spiritual uplifting. From a determination, taken jointly at our marriage only a few years ago, to "have Christ in our home," we were most wonderfully and speedily led to Christian Science and to see and acknowledge its Truth.

We both owe many, very many debts of gratitude to the leaders of the work in the Second Church here, who have shown us innumerable examples of self-sacrificing love.

With such love as God, through you, has taught me, I am, gratefully yours,

George Harry Commander.

Omaha, Neb., July 6, 1896.

Dear Leader, Teacher, Guide:—A short time ago I dreamed of being with you and some thoughts of the dream have been so present with me since that I venture to write.

I had scarcely a sense of your personality, remembered nothing of your looks, but the thought of Love came to me so beautifully that I have been partaking of it ever since. You did not even seem to talk to me much only when I told you that I was a member of our Little Branch Church, you seemed to say, "I'm glad to hear you say that, dear." I remember trying to tell you of the wealth of Love I was receiving through the study of Science and Health, and your other works, but I could not find words to express it, and ever since that time I have felt such an overwhelming sense of gratitude to you for what your books are doing for me, for our church, yea for the whole world. I have felt I must express it to you. It will surely do me good even if you never read the letter yourself.

Yours lovingly and obediently,

Emma M. Lathrop.

Extract.

North Hanson, July 17, 1896.

Dear Mother:—Our little flock here in Whitman are gaining and I feel are being led by the one Shepherd, Divine Love, which brings us all into such peace and safety. I would so much like to tell you of the demonstration which came to me from reading in Recapitulation, Wednesday morning. I have been thinking for some time of having out all my teeth on my upper jaw, and thought I would ask Mrs. C. to help me, or go with me. On page 465 is the question, What is mind? I read the answer, and realized so clearly the Allness of God and his reflection or the one Mind. Then the thought came to me, "Now go and have your teeth extracted," and I did, and suffered no pain whatever. It was wonderful to the dentist and to a gentleman that left the chair for a few minutes for me. He asked what it was and how he could gain it, and I told him to go to the library and get a book entitled Science and Health, which the children had recently given, and it would show them both the way.

Your grateful student,
Helen A. Baker.

Kansas City, Mo.

Dear Mother:—How can I express my gratitude for your message in the last *Journal*? The comfort to me is in the thought, that we live in your love in proportion to our demonstration of the Christ Nature.

In the past I had so longed to see you, to study with you, to be one of your own. The hopelessness of these longings uncovered their selfishness and I had settled down to the nobler purpose of trying to walk the path you have marked out, and to labor patiently to understand you through your written word. As I have worked from day to day, more and more of your meaning has dawned upon me. At times I have seemed to see you spiritually and have caught glimpses of your infinite patience and tenderness for us all, as we struggle on in the darkness of our selfishness and worldliness. At such moments I have felt a touch of that unchanging love, that gives to all alike, that knows "no self, no caste, no following." Working thus alone with Prin-

ciple, I have learned that the way out of self and human opinion is in patiently demonstrating up to the apprehension of your thought.

What I see in that book, "Science and Health," pen can not express. It is an inexhaustible mine of *spiritual wealth*, and my desire to have others see it as "the Life, the Truth and the Way," grows with my growth of understanding. So far, however, as entering upon the work of teaching is concerned (other than to help those who come to me from day to day, either verbally or silently) I fear to do it. It increases one's temptation to sin an hundred fold, and I think few at this day are able to withstand it. I want to bring people into Christian Science—and such work is a glorious privilege, because I know Christian Science is the *All in All*, but should I enter formally on this work and become drunken with the mania for personal following, I should but add one more element to the existing factions, and thus defeat the noblest purpose of my labor.

I want to be just and sympathetic with all, but I have never been able to reconcile many of the practices in this work of teaching with my sense of justice and freedom, and I have a sympathy for the growing aversion to class study, arising from the fear of forming relations that, in after time (when to the student's sense they have been outgrown) can only be severed by a severe struggle. At the same time, I have the most earnest desire to see the students of "the first generation" aright. I feel very strongly that we of the "second generation" *must not* allow any sense of personal wrong to blind us to the good they have done and are doing. For many years, when we were yet in Egypt, they stood in the front of battle.

They are, so to speak, the "Pilgrim Fathers" of Christian Science, and they have borne the burdens of pioneer life.

When I have been disposed to criticise their work I have tried to remember all they have done in preparing the way for me, and it has made me feel tender and grateful, instead of critical and hard; for they have cast out many violent devils of bigotry and prejudice, in the doing of which they have suffered much.

They may not always, to our sense, mete out perfect justice nor the "liberty of the sons of God" to us, but I see too, that

we have put grievous and heavy burdens on them. The fact that they have studied with you gives them in itself a great demonstration. We expect much of them and when they are unable to come up to the standard we lack tenderness and sympathy.

I feel like putting my fingers on my lips in silence and communing with my own heart, when I think of their unshaken loyalty during the dark hour of the Judas thought.

It is comparatively easy to choose aright now, when the error is so fully uncovered, but God, Good, alone kept them in that hour of darkness.

We of the new generation will be untrammeled in our work when we ourselves have demonstrated a higher thought. It takes so much love to demonstrate Divine freedom and justice that we fail, and then blame some one else (at least, I find I do). But "where the spirit of the Lord is, there is liberty."

With more love and gratitude than words can express,
I am your faithful student,

Jessie B. Cooper.

Salt Lake City, Aug. 4th, 1896.

Our Beloved Mother and Leader:—How grateful we are for your words in the August Journal!

What an important step towards freedom!

Another footstep is gone, and how we rejoice to have the assurance from you that this very important demonstration has been made, and that the field of thought is ready for the spoken word.

I have studied closely every word you have given us for months to learn whether or not I am working in the right direction in teaching those of my patients who are ready.

Every time I read anything from your pen, I was imbued with the thought that you are no respecter of persons, except it be to those wearing the insignia of Heaven.

The Scientific relation of God and man has taught me a higher freedom; and it has seemed that such a result, as we now have, was inevitable; hence, we needed only to wait for its manifestation on the plane of human affairs.

With the disappearance of this footstep, another phase of ecclesiasticism has returned to its native nothingness, thus

leaving us all to be God-governed and no mortal the right to rise up and say, nay.

I trust we will all soon find ourselves full many a league heavenward.

Mortal mind has already said to me: "Now everybody will begin to teach."

As it appears to me, there are, possibly, no greater reasons for fearing that state of things than that everyone will begin to take patients, and failing to heal them, harm the cause. If it is best, God will care for it. The prophecies of mortals weigh nothing in the scale of Omnipotent Good.

The unwarranted dependence upon much class instruction has largely subsided. Students everywhere are learning that as they imbibe the revealed word of Science and Health and accept that as *teacher*, they save themselves much hard labor in uprooting the false impressions received in class instruction. My thought goes out in gratitude to God for you and for what you have done for humanity. May we all learn more of what it means to be God-governed and to love our neighbor as ourselves.

In kind remembrance,

Lewis B. Coates.

Denver, Colo., Aug. 6, 1896.

Dear Mother:—How much this privilege that you have given in the August number of the *Journal* means! Not that it opens the door, that every one can rush into the field and teach their slight knowledge of metaphysics, for a paltry sum, but *vice versa*. As you have stated in Retrospection and Introspection—"the neophyte is either too fast or too slow."

How more than ever we should weigh well this sacred task, and see if we are meeting the "indispensable demands" you require.

It surely means *much* to be qualified, when I gather some of the points you have stated. For instance, in "Christian Healing" page 13—"The preparation for a metaphysical practitioner is the most arduous task I ever performed. You must first mentally educate and develop the spiritual sense or perceptive faculty by which one learns the metaphysical treatment of disease; you must teach them how to

learn, together with what they learn. I have never yet had a student who has reached this ability to teach; it includes more than they understand." Also in Science and Health, with Key to the Scriptures, page 466—we read, "But it requires a higher understanding to teach this subject properly and correctly, than to heal the most difficult case."

To know how to tear down the false and implant the Truth, with each student—has much significance to me.

I can well see, why you limit the number in a class, for as you state in "Rudimental Divine Science"—page 28, "It is impossible to teach thorough Christian Science to promiscuous and large assemblies, or to persons who cannot be addressed individually, so that the mind of the pupil may be dissected, more critically than the body of a subject laid bare for anatomical examination. Public lectures cannot be such lessons in Christian Science as are required to empty and fill anew the individual mind."

May this be my daily prayer: "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." Ps.

Affectionately, your student's student,
Theresa W. Wines.

Tacoma, Aug. 4th, 1896.

Dear Mother:—For weeks I have been so filled with gratitude to our dear mother for all she has done for us in giving us the precious "Little Book," which is every day proving to our understanding to be just what it claims to be, the Key to the Scriptures. I felt I must write and acknowledge my deep appreciation of the priceless value of that book—the miracle of the age, teaching all who will obey the possibility of the journey here, and now, "out of sense into Soul." Yesterday my *Journal* came; of course I looked first to see if "Mother" had a message for us. When I read your article, "Thy Students and My Students," I was silenced. Has that blessing come to me so freely, so fully? "Mine and Thine are obsolete terms in absolute Christian Science." Is it possible the day has arrived for this gift? If we are worthy, it is ours. May my head be bent low is my heartfelt prayer. Then, and only then, can absolute Science be lived. My

teacher (Julia Field-King) has worked faithfully to teach us to look to Principle, for all things. As I do this, I know Divine Mind will give me wisdom, according to my needs, even if called by Truth to teach.

With grateful love and reverence,

Julia A. Jacobs.

Bloomington, Illinois, Aug. 7, 1896.

Our Dear Mother:—What words can express the measure of love and gratitude for your attitude towards Students' Students?

You have bestowed upon us the liberty wherewith Christ hath made us free; but oh! beloved Mother, what consecration of purpose, what depth of humility, wisdom and love this freedom implies! Surely none dare rashly accept this sacred privilege, and abuse it by allowing the claims of self-exaltation, pride and self-interest to influence or mesmerize. Will not the work of all students now lie more in the line of teaching through healing, and the placing of Science and Health in the hands of patients? And my heart goes out so to the normal students, who have with you breasted the waves of malice, ignorance and fear, for which we younger students owe a debt of gratitude. Their mistakes should and have served us as warnings and imbued us with a higher sense of the demands of Divine Science.

My one ambition in the past has been to be worthy of going through your Normal class, but my one desire now is to be made perfect in Love, and so be worthy of the great Love wherewith you have loved us. With a heart full of love and gratitude,

Yours obediently,

Barbara M. Prince.

First Church of Christ, Scientist, held services last Sunday for the first time in their new quarters, the Crawford Opera house. There was a large attendance and the services were interesting throughout. The opening exercises consisted of an anthem and hymn, Scripture reading, silent prayer, followed by the audible repetition of the Lord's prayer and its spiritual interpretation as given in Science and Health, with Key to the Scriptures, by Rev. Mary B. G. Eddy.—*St. Joseph Herald.*

PRIMARY SUBSTANCE.

PROFESSOR RAMSEY thinks he has discovered the primordial substance that composes the elementary atoms. It is a new gas called helium and thought by some to constitute the body of the Sun. In an article on this subject the *Scientific American* says, "It is very probable that the atoms of our so-called elements are but different combinations and aggregations of the atoms of one primordial element; and it is possible indeed that this primordial element is helium or one of the strange elements associated with it."

Just how one primordial element can, by reason of its presence in different quantities produce all the thousands of different consistencies, forms and effects in matter is not apparent to reason on any material line of conception. If all the material things about us are only different aggregations of one primordial substance then everything ought to be reducible to that one primordial element, and the alchemist's dream of transmutation of metals would only depend upon a system of quantity instead of quality. One might claim that the difference in matter, commonly apparent, is only a difference of density or of diluency. But the very admission of a diluent knocks the one primary substance theory in the head, and no change in density has ever made gold out of wood. The fact is that the final conclusions in material science are ultimately lost at a vanishing point beyond which we can only proceed in theory, which theory itself soon becomes entangled and lost.

There is but one opening or unexplored field that holds out any promise of a road leading to the definite, and that is along the neglected line of metaphysics which Jesus Christ pointed out, resolving life and intelligence into omnipotence and all things as expressions of thought: matter as only a temporal consciousness and that consciousness only a figure of expression, substantially in itself nothing, just where material science chases it to and then marvels at its disappearance. Jesus understanding the truth was able to intelligently direct the material expressions of

thought according to laws supremely natural, but ignorance and superstition laid the revelations upon the shelf of ecclesiasticism as something too sacred for scientific investigation. The truth, however, will again be taken up, and in that scientific work, opening up such glorious and grand possibilities, the world will see the second coming of the Christ principle. The day is not far distant. Get out of the ruts.—*Cedar Rapids Commercial.*

NOTICE.

We again ask our friends and patrons to observe the following suggestions:

Do not send money to the editors or the editorial department of the *Journal*. This department has nothing to do with subscriptions, cards, church notices, etc.; these belong to the publisher's department. The editors will not be responsible for money sent to them or to the editorial department.

Send all articles and contributions for publication to the editorial department. This is all this department has to do with.

Do not ask us specific questions or seek to draw us into local questions which you wish to have answered, either by us personally or through the columns of the *Journal*. Were we to undertake to answer all the questions poured in upon us we should have little time for anything else; besides it is not our place to give promiscuous advice or settle local questions or differences.

Do not think because your articles or experiences are not published that there is something wrong or unscientific in them. This does not follow at all because they are not published. We select as best we can from what is sent us, and could not publish all that is sent, for want of space.

Do not conclude because your article does not appear in the first or second *Journal* published after you have sent it that it has been rejected. It may sometimes be some months before it appears.

Do not ask us,—if your articles do not appear,—to write

and explain why they are not published. You little realize what you are asking when you thus write us.

It would be well for each one to retain a copy of the article sent, as it imposes much labor upon us to look up articles and return them, months after they have been received. Please observe this rule, or else send your articles with the understanding that they are contributed to Truth, and whether published or not, you have done your part and do not wish them returned.

In sending articles or letters which you expect to be published you should write only on one side of the sheet, and use ink instead of lead pencil.

We know that a little care on your part will be helpful to you and will greatly relieve the labors of this office. Let us study more and more the Golden Rule in our relations to each other and the Cause.

Our repeated admonitions and supplications of the past have been so little heeded that we shall probably keep this "prayer" standing in type for some time.—*Editor.*

The First Church of Christ, Scientist, have filed articles of incorporation with Register of Deeds Kenyon within the last day or two. Among other things the articles make the following declarations: First, that the corporate name by which said church hereby to be formed shall be known and distinguished is and shall be the First Church of Christ, Scientist, and shall be located in or near the city of Appleton, Outagamie county, Wisconsin. Second, that the object for which said corporation is formed is for the establishment and the maintenance of a church by which the religious, charitable and educational methods of Christian Science as set forth in the Scriptures of the old and new testaments and the book "Science and Health" by Mrs. M. B. G. Eddy, shall be taught and practiced, to restore and preserve health, and elevate man physically, morally and spiritually. Third, that the number of directors of said corporation shall be and are five in number, and that the names and residences of said directors who shall manage its concerns are as follows: Anna E. Beusher, Matilda Erling, Thomas Schuette, Fred Hanselmann and Sarah J. Schuette.—*Appleton (Wis.) Post.*

NOTES FROM THE FIELD.

Dear Journal:—I have been helped so much by the contents of your columns, the testimonies of others as to what God has done for them when they found Him in Christian Science, that I decided to wait no longer but tell what Truth is doing for me, hoping that I can help some one who is struggling toward the Light.

I have been under a claim of so-called Locomotor Ataxia for fifteen years; and for more than two years I have been unable to walk. The history of this time is a succession of medical experiments; but one after another, material methods failed to stay the progress of the disease. One by one the symptoms increased; year by year I became more helpless.

In December, 1893, I entered a hospital (walked in alone, three months after was brought out by two men).

Now I can see that each failure to find power in matter was the appearing of God's hand, showing me the true path of Life; but error had blinded my eyes and I would not accept the invitation of Love, "Come unto me, and I will give you rest."

In September, 1894, a dear friend sent me Science and Health to read. I read it through twice; but did not see the true Light, and returned it saying that I did not think Christian Science was Christianity.

In February, 1895, I was again making arrangements to take hospital treatment, and made an appointment to see a party on the fourteenth to make the final arrangements. In the morning a neighbor asked me to come and visit her that day. I did so and there met a Scientist who threw a different light on the question. I borrowed a book, and immediately began in a way which leads to "a house not made with hands."

I live with my mother and step-father, a step-sister and three step-brothers, who are all opposed to Christian Science, and often I do not see any Scientist for weeks at a time. But I have Science and Health, the Bible, nearly all of Mrs. Eddy's published writings, and the Quarterly; I bor-

row the *Journal* each month; and I have the blessed consciousness that God is with me, working in me to destroy the claims of matter.

The symptoms of my chronic belief are yielding to the blissful facts of Being. Many have entirely disappeared; others still utter their demands and say, "I must be obeyed," but after a severe struggle Truth soars in triumph above the prostrate enemy, and a voice from Harmony cries, "Well done; come higher."

I have not demonstrated so far as to be able to walk yet; but the improvement is wonderful, and I continue to press on after Christ, every day bringing its demands and giving renewed occasion to thank and lean more trustingly on our ever-near-by Friend.

May Mrs. Eddy continue to receive of the infinite blessings of Divine Love; and may the day quickly come when I shall be good enough to call her "Mother."—Faithfully in Truth.—R. J. H., *Aspen, Col.*

In the fall of 1889 my health began to fail, and for more than two years I was very feeble, but I was able to be up most of the time. Early in the spring of 1892 I left home to be treated by a very noted physician, and was under his treatment until he pronounced me all right, and said I would be strong soon, only take proper food, air and exercise, for a few months.

In less than a week after I got home, I was completely prostrated and for four months was very much worse than I had ever been. I was treated by different physicians, without any benefit whatever. I was growing worse all the time. I was in a terrible frame of mind. I had lost all faith in medicine, and it seemed that God had forsaken me, and I could expect no help from Him. I could see nothing but death before me. In this state of darkness a friend who had been healed through faith, sent me a little book entitled "Prayer and Faith," giving testimonials of healing. I read it through without stopping, feeling that God had healed others, and would heal me. I went on my knees in earnest prayer, asking God to heal me. I arose and walked to the other side of the bed. All pain was gone, and I began to improve immediately. For six weeks I im-

proved, and could walk over the house. Then fear began to creep in. I felt that I was going back. I struggled along trying to keep up, sitting up all that I possibly could, but got to where I could sit up but very little. Then the fear was somewhat destroyed and I began to improve again. I could then sit up all the time, but could not walk, so used an invalid's chair. During this time I had heard of Christian Science; sent for a copy of *Science and Health*, read it through to see what it was, and laid it aside. At the end of six months I wrote to a Scientist for treatment. I began to study *Science and Health*, was treated for a year, and improved some. Then the enemy overpowered me again, and I was down for fifteen months.

I went back to a material remedy which I thought would do me good. I tried this faithfully for a whole year without any benefit. During this time I never gave up the study of Christian Science. Just one year ago a Scientist came to our town to live. I again laid aside material means, placed myself under her treatment, and through her realization, I have been able to be up all the time, attend our services regularly, and no longer use a rolling chair. Although the claim has not entirely disappeared, I still hope for freedom through this blessed Truth, for I know that Christian Science is the only way whereby we may escape the bondage of sin, sickness and death. Should this appear in print, I hope that someone whose progress in Truth seems as slow as mine may be encouraged to still cling to Science, for surely we will be rewarded.—*L. A. M., Americus, Ga.*

I wish to express my gratitude for the monthly *Journal*. It seems to me I never saw before as I do of late the Love and Unity that exists between brethren. I feel such a sense of peace and Love come to me when I read it, that I know we are all looking to the one Mind, the governing Principle, which protects and guides us in our warfare with the flesh.

To material sense we are scattered all over the world in little flocks, but how near we feel to each other when we read the *Journal* and see the experiences of our lives are about the same. We are all striving to know and do the

will of God, which we gain through a careful study and obedience to Science and Health.

I always gain more courage and strength to go on in this field of labor after reading the monthly *Journal*.—*M. F. H., Burlington, Iowa.*

We have organized a society called the Christian Science Workers of Oneonta.

About one year ago, we placed Science and Health with Key to the Scriptures in the Y. M. C. A. rooms at this place, and this spring we have given them one year's subscription to the *Journal*, for which they were very grateful.

In May last I got the address of a young man who had been sent to Auburn prison for life and wrote him enclosing some tracts and gave him a few words of what Christian Science had been to us, and asking the privilege of sending him Science and Health, which he would find to be the Key to the Scriptures. At his request the chaplain wrote us stating we were at liberty to send him any religious reading we wished.

The way was made easy, or rather the prison doors were opened to Truth. We sent him a copy of Science and Health at once. Enclosed find extracts of letter from him, which gives us all great joy as our labor was not in vain.

“Auburn, June 28, 1896.

“My Dear Friend:—I got the book and letter all right, and cannot express, in words, how thankful I am to you for your kindness to me. I shall never forget the first letter I got from you. I had been praying that some good Christian might write to me and send me some Christian reading, and as I opened your letter the words came to me as plainly as if they had been spoken by some person, ‘Your prayer is answered and the way is open’; that moment the tears started. God answered my prayer. I could not wait any longer so I went and told the chaplain. I am so happy to know that God has sent you to be a guiding angel to me, and has sent me such a fine Christian book (Science and Health). I have found it to be the Key to the Scripture for me. I am getting along well and am treated very kindly.

I hope that you will still continue to write to me.”—*W. S.*

—J. B. G., Oneonta, N. Y.

Dear Journal:—Even in Paris the Scientific thought of Truth has come. In the salons of this year many pictures and statues evince the thought of the truth as revealed in this age. One picture, especially understood by Christian Scientists, represents a woman's figure in the dusk (you cannot see the personality) holding in her hand the Bible which sends out rays of light in every direction.

The picture the most talked about, and the one which holds the attention of the crowd of humanity at the exposition of the Société Nationale des Beaux-arts, is Daynaud-Bouveret's "Last Supper." The face of the Christ is so intense, the eyes are so searching, that one involuntarily asks the question, "Master, what wilt thou have me to do?"

Brentano, the book dealer, has ordered a hundred copies of Science and Health which will be sent to the members of the Sorbonne, and many of the artists and thinkers in Paris.

One said the other day in conversation on the subject, "France is ready for a new religion." They really seem hungry for the Truth. Several, to my personal knowledge, are studying the Bible with its Key diligently. I have been living here for the last year with my little family of six, and of all the blessings brought to us through the knowledge of God as revealed in Science and Health, I will only mention one—fearing to trespass on the space in the eagerly read *Journal*.

I have been able to nurse my seventh baby (the others I could not), travel through Italy when he was six weeks old, climb to the top of St. Peter's, descend into the catacombs, visit all the famous galleries, and enjoy every minute; for before I came into the Truth I was a very poor traveler. We read our lesson every Sunday, making one link in the golden chain of Scientific thought, which will soon reach around the world.—*M. B. L., Paris, France.*

So much has been gained through the study of Christian Science by me, that I feel it has come my time to testify to its truth. What would we do without it! With the help of two of Mrs. Eddy's loyal students, I have been led to see the Truth, so that for the past two years many false beliefs have been conquered.

The *Journal* is most helpful to me. The Truth reflected through some of its articles has helped to bring me out of darkness into light.

The one in February number, "Is your prayer answered," is excellent. In October, 1894, *Journal* "The veil of materiality," has helped me in many demonstrations over self, and cleared my mental vision of much of its darkness. "Practical demonstration" and "Love your enemies," in April *Journal*, are good and apply to the needs of each trying to earn the name of Christian Scientist. Each time we prove Love, our faith in the God who is Love, is strengthened.

Several weeks since, while trying to hold the thought of Love, harmony, for one who had been extremely hateful (to sense), I was told of their sudden release from a stomach trouble, which one of the best physicians of this section had failed to relieve. You may know my gratitude at realizing what my feeble manifestation of Love had brought about, simply by trying to hold the thought of perfection for another, thereby loving my neighbor as myself. What cannot God do? Many practical demonstrations over the so-called inanimate world can be brought about, proving the truth of Jesus' teachings.—A. P. B., Columbus, O.

We feel that we would indeed be ungrateful did we not return thanks through the *Journal* for the great benefit we have received through Christian Science.

The only daughter of our family had never been really well, and at the age of about fifteen a bad catarrh developed in her head, and by the time she was nineteen she began to wear glasses for the pain in the head. The affection finally was attended with symptoms of consumption beside other complications.

She had been treated by three of our best physicians with no benefit, and one of them advised a change of climate.

Last January the crisis came; life seemed to hang by a thread; in our desperation we tried Christian Science. There was a young lady in our neighborhood who had been healed in that way, and we went to her. She kindly told us about it, loaned us some *Journals*, and told us of a Scientist who had been very successful in treating.

The first letter was written about February 10th; on the day the healer received the letter, my daughter went to sleep (as she did at the first three treatments), and from that time she has gradually gained in health and weight, and to-day can do as much work as any ordinary woman.

The treatment was absent, and she has never yet seen the lady who, under God, was the means of saving her life.

We are members of the M. E. Church, but how sad to hear people giving power to mortal mind, when we know that God is the only Mind.

I will add that all the family have responded in better health; though our demonstrations are small they are marvelous to us.—*J. A. L., Kyger, O.*

I was called to help a man who had been very badly burned by furnace flames while at work in a railroad shop, the entire upper part of his body being like browned, baked flesh. I treated him absently after receiving the call, and he was at once relieved from the intense pain he seemed to be suffering. I then went to him, giving him a present treatment at 4.30 P. M., another at 7.30 P. M., and at 7 A. M. the next day he was at work in his place in the shop. Not a mark or discoloration of any kind remained on his flesh, although it had looked as if it would fall off the bones when I first saw him; and with the exception of the loss of his hair, eyebrows, lashes and moustache, there was no evidence whatever of discord or accident when he returned to work in the morning.

I was afterwards told that the case was thought so severe that a delegation was sent from the shop "to consult with the widow," the man being thought fatally burned. His return the next morning in such perfect condition was thought by the men to be a miracle, and when he was first seen, it was said "it was like seeing a ghost!"—*V., Albany, N. Y.*

Seven years ago the false testimony declared that I was wretched, so conscious of a belief of life in the body (instead of in God) that "many physicians" were sought, an operation resorted to, and yet here was the same wretched

self, no better physically or morally. After three years of this condition, a friend said, "Why don't you try Christian Science?" We turned to it immediately, and after about four weeks' treatment every physical claim had disappeared, and not only that, but a new, exhilarating consciousness of Life was gained. In the place of fear was a sense of safety. This is the first ray of Light that came: "God is Love, nothing can harm me"; and since then we have indeed enjoyed the protection of Divine Love.

Christian Science has driven out of our home sickness, sin and fear of death, brought us into the "narrow" path, and shown us that the blessed privilege of each human being is helping to unveil the Christ as Jesus did, through losing sight of the human concept in living Love. My desire is to be more awake to the demands of Love, to demonstrate "the fruit of the Spirit," for this alone can truly express our gratitude. "If ye love me, keep my commandments."—*May Newland Bennett, Geneva, Ill.*

My mother-in-law, who was very dear to me, was treated by Christian Science and helped, but not healed. At that time it seemed to me the most foolish thing imaginable. I did not believe people could be healed without some material remedies. One day my mother-in-law pressed me to take her books home (Science and Health was then in two volumes), saying she knew I would understand them, but she did not. I said, "After I read them, I will publish what a fraud Christian Science is." I began reading and from the first was so fascinated that I could not find time for any other reading. Before they were read through I put into practice, so far as I understood them, some of the truths taught. The great question of how I was to love my neighbor as Jesus taught was settled. This great Love was revealed. Words fail to express the peace and comfort that have come to me as a result of this understanding. I was healed of a disease that all physicians pronounce incurable. All this came through reading and putting into practice the teachings of Science and Health so far as I understood them.—*Mrs. L. K. G., Sioux Falls, So. Dakota.*

1511 Twentieth St.,

Washington, D. C., Mar. 30, 1896.

Editor Christian Science Journal:—Enclosed please find a copy of an acknowledgment recently received in return for a volume of Science and Health presented to the library mentioned.

Yours in Truth,

Mary Troxell.

The trustees of the Washington City Free Library have received one volume of Science and Health with Key to the Scriptures, by Rev. Mary Baker G. Eddy, a gift to the library, for which they return a grateful acknowledgment.

(Signed) *A. W. Greely, President.*

Washington, D. C., Jan. 27, 1896.

The trustees of the Washington City Free Library have received *The Christian Science Journal* for 1896, January and February received, other numbers promised. A gift to the library, for which they return a grateful acknowledgment.

A. W. Greely, President.

Washington, D. C., February 20, 1896.

Mrs. Ellen B. Linscott, 1511 20th St.

Tuskegee Normal and Industrial Institute (Incorporated),
For the Training of Colored Young Men and Women.

Tuskegee, Ala., April 10, 1896.

Miss I. C. Hodnet, 197 Oakwood Boulevard, Chicago, Ill.

Dear Madam:—We have received the copy of Science and Health, and we are indeed grateful. We shall place it in our library after handing it to our resident physician and feel certain that thorough circulation will be given it.

Thanking you for the kindness which prompts your giving it, I am

Yours very truly,

Booker T. Washington, Principal.

I desire to tell what Christian Science has done for me. It is a little over three years since I first heard of this Truth, and I began to practice from the little book, Science

and Health. Two years ago I took lessons of Miss E— of Cincinnati, Ohio. Science found me a physical wreck. I feel it is unnecessary to mention all my troubles since I do not desire to think of them. I am now in perfect health, and am a better woman morally and physically. There are seven in my family, and many trials have come up since I became interested in Science, but they have all been met by the demonstration of Truth and Love.—*Mrs. M. M., Dayton, Ky.*

We desire to be known as workers in Christian Science in the field. Truth has been disclosed to us through the reading of Science and Health with Key to the Scriptures; and we rejoice with unspeakable joy to testify of the great good being done through this wonderful Book. To searchers for Truth it is a living well-spring of Life. It gives light where before was darkness, sin, disease, despair; it has been the means of restoring to health and harmony many among us who would cheerfully testify to its demonstrations if desired. Some fifteen or twenty copies of Science and Health have been sold and distributed by me in this section, and nearly all are studying it and with marked success. Many are quietly looking towards this Light and wonderfully inquiring what it is.

Our class meets every Sunday at three o'clock regularly to study the lesson (Quarterly) and some have been coming in from the country four miles away.—*J. A. C., Montevideo, Minn.*

A mother writes: One night I was putting the babies to bed, and we were singing from the Hymnal No. 125; at the line "Come, if you would follow me," Bradford stopped me and said, "Mamma, that means Mrs. Eddy. If she did not follow so close she could not hear God speak to her, and she could not be the Captain of all the Christian Scientists." His face was illumined by a light. I never saw his expression so spiritual, and he talked about it some little time.

He seems to understand so perfectly that she is the chosen one "to tell us what God whispers to her."

EDITOR'S TABLE.

PERHAPS the world of humanity was never in greater need of studying carefully and prayerfully the Word of God, and especially the Mosaic Decalogue and teachings of Jesus, than it is to-day. That portion of the world included in our own loved country is, it seems to us, in especial need of studying and applying these teachings. In the 20th chapter of Exodus we read that "Thou shalt have no other gods before me; thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. . . . Ye shall not make with me gods of *silver*, neither shall ye make unto you gods of *gold*."^{*}

These are deep and important commandments, infinite in their reach and vital in their significance to every human being. Upon their strict observance depend the present and future success and welfare of the whole human race, in its collective and governmental or national, as well as its individual capacity. Never until this mighty politico-governmental Platform is understood, adopted, and put into actual and specific operation, will government be truly established, or the rights, duties, obligations and liberties of the citizen guaranteed and subserved. Yet how far is the world, even of Christendom, from obeying these commandments in their letter, to say nothing of their spirit! How large a percentage of mankind is there that is not in great or less degree falling down before and worshiping these gods of mammon,—gold and silver,—and the things for which they stand? Yet history has proven over and over again the utter folly of worshiping this kind of gods. Its end has invariably verified the correctness of the prophecy quoted, "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them

* The italics are ours.

that hate" God,—hate him in that they are disobeying his commandments and running after strange gods. Against this idolatry the Bible from beginning to end emphatically enjoins; and these injunctions have as great meaning for the people of to-day as they had for the people of olden times, or for the children of Israel of the Bible. The fact that we are as much the Children of Israel as were they of Bible history does not seem to be generally understood. Even Christendom has yet to learn that every precept, injunction, and supplication addressed to the Israelites, has as direct and immediate meaning for the world of mankind now as it ever had. The carnal, material senses constitute the Egyptian bondage out of which humanity must progress ere it reaches the Promised Land of spiritual freedom. Every mortal is, in this sense, a child of Israel, and the great object lessons of the Bible are meant as aids to him in his passage through the wilderness of mortal strife and misconception. When will the world learn this all-important lesson and act accordingly?

The particular gods, however, after which the people of our country, in a peculiar manner, and a most literal sense, are just now running, are the gods of gold and silver. As if in contemptuous mockery of the commandments of God we witness to-day the great political parties of the country in the throes of angry contention over these gods, the one making gold its god and the other silver, with two or three minor parties following after the same strange gods. Never was there a greater upheaval or fermentation along monetary or economical lines than that which is now on. Men are running wildly to and fro in the eager endeavor to learn which god will save the country and restore prosperity, the gold god or the silver god. Surely, think they, one or the other must be our saviour; which shall it be; and earnestly, almost piteously are thousands turning to the political leaders for light and help. Platforms are being prepared and promulgated, the purpose of which is to enlighten the people and define the principles of the respective parties. The one declares unequivocally for gold as the only money standard, the other as unequivocally for silver as the only money standard. The one party

declares that the failure to adopt its platform and put it into practical effect will result in ruin and disaster to the country for ages to come. The other declares that unless its platform obtains, everything is lost and the country irretrievably ruined. And strange as it may seem, each is honest in its claims. The worshipers of the golden god are wholly honest in their conception that only the god of gold will prove a saviour; the worshipers of the silver god are equally honest in their conception that only the god of silver will prove a saviour; and the minor parties are just as honest as their more formidable brethren. Thus the battle is raging, growing fiercer and fiercer as time goes on, until by the time election has arrived a fever heat such as has not been witnessed since the memorable days of '60 will most likely have been reached.

How unfortunate it is that men cannot see that this contest is wholly mental and imaginary,—mere matter of belief. It is the belief that gold is the only saviour of our country that controls on the one hand, and the belief that silver is the only saviour of the country that controls on the other, and the only question is as to which belief shall prove to be the greater. Financial panics are wholly mental; hard times are mental; all the conditions of business are controlled by human mentality, and when the mental conditions become turbulent and overwrought similar physical manifestations are developed as a natural sequence. Let the mental conditions become calm and fair and just, and there will be no difficulty about the physical, whether they take the form of gold, silver, paper or what not.

Never until the world of mankind takes its lessons in economics, in politics, and in methods of government from the Bible, and especially from the Mosaic Code and the teachings of Jesus of Nazareth, will it be able to govern wisely, justly, and for the highest good of all. It must rise above the poor conception that in either gold or silver there is real strength or power; it must learn that they are mere dross so far as possessing any real virtue is concerned; it must learn to look to the one and only God, the God of Abraham, of Isaac, and of Jacob for strength and power, for thus only can government be founded on a safe

and enduring basis. Yet how sadly are mankind away from this conception of government; how blindly are they yet groping in the tangled wilderness of human misconceptions and Egyptian darkness.

What is the remedy? Take as the Platform for all governmental policies the commands we have quoted, and add to them those other mighty declarations of Principle enunciated by the greatest statesman, economist and politician the world has ever seen: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. . . . Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. . . . Therefore whatsoever things ye would that men should do unto you, do ye even so to them, for this is the law and the prophets," and make them the keynote of your campaign, carrying them out in their letter and their spirit, and you will solve all the vexed questions with which you are now struggling, and the country, nay, the world, will be redeemed and saved for all time. By no other means can they be. Would God our political leaders could see this, and seeing, would act accordingly.

Meantime, amidst the seeming chaos and contention, Christian Scientists have a duty to perform. They must know and realize the power of God, and looking calmly on, foresee the ultimate triumph of Good over evil, of harmony and peace over discord and contention. The ordinary duties of citizenship should also be exercised by them, it seems to us, with as much judgment and intelligence as is possible under the circumstances, choosing that which seems to them to be the best.

We think the practice of copying extracts from private letters written by our Leader to her students, as well as from her other writings, and circulating them among others, should cease. We do not know that the author would care to have them thus circulated; in any case it is a breach of courtesy, and may be a breach of confidence, to make such unauthorized use of them. Let us be more careful and watchful, and we shall then be less liable to fall into such snares.

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Mrs. C. W. FRAME,
New York City.

May, 1891.

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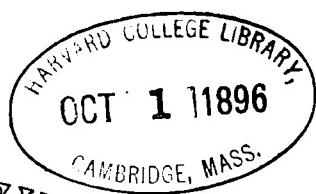
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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XIV.

OCTOBER, 1896.

No. 7.

CARD.

BELOVED STUDENTS:—Because mother has not even the time to read all of her interesting correspondence, and less wherein to answer it (however much she desires to), she hereby requests: First, that you, her students' students, who write such excellent letters to her, will hereafter, as a general rule, send them to the editors of the *Christian Science Journal* for publication, and thereby give us all the pleasure of hearing from you.

If my own students cannot spare time to write to God,—when they address me I shall be apt to forward their letters to Him, as our common Parent, and by way of the *Christian Science Journal*: thus fulfilling their moral obligations to furnish some reading matter for our denominational organ. Methinks were they to contemplate the universal charge wherewith divine Love has entrusted us, in behalf of a suffering race, they would contribute oftener to the pages of this swift vehicle of Scientific thought—for it reaches a vast number of earnest readers and seekers after Truth.

MARY BAKER EDDY.

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A NEW CHURCH AT LAWRENCE, MASS.

"The church which has been in course of construction on Green Street, near the corner of Franklin, for about four months past for the occupancy of the Christian Scientist Association of this city has been completed, and to commemorate the opening of the new edifice appropriate dedication exercises were held yesterday.

The interior of the church was beautifully decorated for the occasion with cut flowers, potted plants and set pieces. One of the prettiest designs occupied a space between the two pulpits and inscribed on it was the word "Love." The prevailing colors in the decorations were pink, white and green.

The ordinary seating capacity of the church was not sufficient to accommodate the throng of people who assembled and chairs had to be supplied. Besides the large number present from this city, people from Boston, Whitman, Lowell, Haverhill and Tilton, Franklin Falls and Nashua, N. H., attended.

The services opened at 10.30 o'clock and continued till 1 o'clock. The programme as carried out was as follows:

Anthem, "I have surely built thee an house," Trimmel.

Hymn, No. 65.

Scripture reading.

Prayer.

Hymn, No. 163. Written by Rev. Mary Baker Eddy.

History, Mrs. Harriet Jones.

Solo, Miss Helen Churchill.

Lesson-sermon—Reading from the Bible and Science and Health with Key to the Scriptures.

Anthem, "Christians, Awake," Shelley.

Hymn, No. 172.

Benediction, Miss Susie M. Lang.

The services were very impressive and interesting throughout. The history read by Mrs. Jones showing the growth and prosperity of the association in the past few years was greatly appreciated.

The singing was led by Reuben Merrill, who came to Lawrence from Portland, Me., for this special occasion.

In addition to the above given programme, Miss Susie M. Lang, the leader of the society, made very interesting remarks appropriate to the occasion and five letters congratulating the association on its new home were read. One of the letters received was from the Rev. Mary Baker Eddy, of Concord, another from Washington, D. C., and three from Boston.

The church has been opened under very favorable circumstances and services will be held regularly Sunday morning and Thursday evening. Miss Susie M. Lang is the Bible reader, and Lewis Prescott the reader of Science and Health with Key to the Scriptures.

The new church is a modern structure in every respect. From the outside it is very attractive, and within there is not the least chance for unfavorable comment.

The interior is finished in brown ash and with the beautiful frescoing and tinted walls to match, a charming effect is produced.

There are five beautiful memorial windows in the edifice. They are all in the rear of the church. Upon entering on the right is one given by David Magoon, another donated by Mrs. Sarah Worswick, and on the left are two given by Miss Lang. The fifth one which is in the form of a circle, the others all being oblong, is over the entrance. This one was contributed by the Sunday-school pupils.

In the rear of the church over the pulpit is a painting of the book, Science and Health with Key to the Scriptures, which is embodied in a frescoed circle.

The church is lighted by gas and heated by furnace. The dimensions of the structure are 38x58 and its seating capacity is a little over 300. The architect and builder was Albert S. Lang."—*Lawrence Daily American*.

We are glad of the privilege of publishing the message of our Leader above referred to. It is spoken of by one who was present on the occasion as being "sweet, benignant, pregnant words, big with blessing," and is as follows:—

To the First Church of Christ, Scientist, Lawrence, Mass.

Beloved Brethren:—The spreading branches of the Church

of Christ, Scientist, are fast reaching out their broad shelter to a waiting world. Your faith has not been without works. God's dear love for His flock is manifest in His care. He will dig about this little Church, prune its encumbering branches, water it with the dew of Heaven, enrich its roots and enlarge its borders—if it be planted in divine Love. God only waits for man's worthiness, to enhance the means and measure of His grace. You have already proof of the prosperity of His Zion. You sit beneath your own vine and fig tree—the growth of spirituality—even that vine whereof our Father is Husbandman.

It is the purpose of divine Love to resurrect to your rapt understanding the Kingdom of God, the reign of harmony already within you. Through the Word that is spoken unto you, are you made free. Abide in His Word, and it shall abide in you; and the healing Christ will again be made manifest in the flesh—understood, and glorified.

Honor thy Father and Mother, God. Continue in His love. Bring forth fruit—signs following—that your prayers be not hindered. Pray without ceasing. Watch diligently; never desert the post of spiritual observation and self-examination. Strive for self-abnegation, justice, meekness, mercy, purity, love. Let your light reflect Light. Have no ambition, affection, nor aim apart from holiness. Forget not for a moment, that God is All in all—therefore, there is but one Cause, and one effect.

The pride of circumstance or power is the prince of this world that has nothing in Christ. All power and happiness are spiritual, and proceed from goodness. Sacrifice self to bless one another, even as I have blessed you. Forget self in laboring for mankind; then will you woo the weary wanderer, win the pilgrim and stranger to the door of your church, and find access to the heart of humanity. Press meekly on, be faithful, be valiant in the Christian's warfare, and peace will crown your joy.

Lovingly in Christ,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., Aug. 27, 1896.

Life is real! life is earnest!
And the grave is not its goal.—*Longfellow.*

GOLD OR SILVER, WHICH IS IT?

ALFRED FARLOW.

THE people of the United States seem very much exercised over the question as to which kind of matter will save the Nation, and give plenty to the individual.

Our Master never said that either yellow matter or white matter would save us, but he did say, "It is the Spirit that quickeneth; the flesh [matter] profiteth nothing."

Mortals will never consider themselves in plenty until they learn the allness of Spirit, and that all of Spirit belongs to each individual.

Knowing the allness of Spirit, and the nothingness of every appearance of matter, we will not be moved by the changes in that appearance, but will consider ourselves always supplied whether we have little or much in material things.

God, Mind is the infinite All, and man reflects Him.

If we allow this spiritual sense of God and man to have place in our thought, the material sense of want will have no weight with us, and we will be at perfect peace regarding the question of supply. We will not count the signs, or material symptoms, nor calculate from them whether or not we are supplied, but remembering the allness of Mind and the nothingness of matter, we will always count ourselves supplied.

Having reached this mental mood of peace in the consciousness of the allness of God, matter and its conditions are silenced in thought, and the field left to God who supplies as soon as this opportunity is offered.

If Mind be our God, we find plenty. If matter be our god, we find want.

I am of the opinion that we might vote and help make laws and their execution as a "suffer it to be so now," and the choice of the lesser evil, but the "better part" must be chosen as the only true and permanent way out of political as well as civil troubles.

Our ability to discern the proper political reform will be in exact proportion to our civil reform.

The beam must be out of our own eye that our perception may be clear. Error in thought clouds our vision.

Silver and gold could never buy health, happiness or supplies, though they might pay for farms, houses, trips to mineral springs, tropical climes, high altitudes, doctors' medicines, etc.

Even among the poorer classes more money is spent for mistaken means of health and happiness than for actual necessities.

Mortals are poor because they spend so much for useless material indulgences, while spiritual understanding which alone can afford true and permanent satisfaction can be had "without money and without price."

Many are crying for more who, if only right within themselves, would be conscious of health and comfort with what they already have.

We must learn that all blessings come directly from God, and that He deals out to us every moment just what we merit. Then we will seek to know God better, and merit his favor by making God the real, and evil the unreal in our lives.

God never mistakes in His bestowals, never overpays or underpays, neither in the wrong kind of money. We should therefore be content with our wages, and labor on in our effort to please God, knowing that He will care for us according to our deserving.

Though surrounded with all the luxury that wealth can buy, if the mental condition is not right we cannot enjoy it.

The burden of our environments has no weight if the burden of our own materiality is cast off.

Happiness and satisfaction are born of Principle, and are maintained in the consciousness of the individual by his understanding of the unseen bountifulness of spiritual blessings, which completely overwhelm the material sense of want.

We must be satisfied and happy because it is right, not because we have something in matter to make us so.

We do not always know our real wants, hence we ask amiss, and labor for that which we ought not to have, and failing, are not content with our wages. We refuse to be comforted because our cherished hope has not been realized; when we should rely upon the Omnipotence and Om-

niscience of God, leave the field to Him, and take what He gives us, calling it a supply whether it be a bushel of apples or a peck of potatoes.

Governmental plans and schemes, based upon material sense, like material medicines are losing their efficacy, and must give place to ideas and plans, based upon divine Principle.

Methods promising relief to the personal or human sense of needs, are likely to be selfish, and while "just the things" to the sense of their originator, they may even rob others of what they already have. Like patent medicines they are sometimes offered as a cure-all, and a boon to mankind in general, but are primarily instituted to fill the pocket of the inventor.

The nation, like the individual, changes from one plan to another, seeking relief, and wonders why it is not found, when in fact relief is not in matter or human ways to be found.

Mortals are governed in their plans by the color or condition of matter instead of the allness of God.

Too little attention is given to establishing the cause of harmony, and too much attention to doctoring the supposed causes of discord.

If mortals understood the fact that the harmony of the individual depends upon his own condition, the degree in which he advances Godward, and relies upon God, their efforts in political affairs would be more unselfish, more with a desire to do the greatest good to the greatest number, and to do unto others as we would have them do unto us.

The same God who prepares the table for us in the wilderness can prepare plenty in the midst of the conditions or surroundings from which human sense would declare nothing can come.

Who or what can hinder the power of Omnipotence? If God is omnipotence there is naught else besides Him.

"If in this life only we have hope, we are of all men most miserable." If in human affairs only we have hope, we find misery and want instead of plenty.

If our hope is anchored in God, Good, it never wanes, and never fails to bring fruition.

If we are in want that want is because we are not right in

thought, not because our neighbor is wrong toward us. God never refuses to pay us because of our neighbor's wrong. Such a state only affords us an opportunity whereby we can be all the more worthy of our reward, if we deal with that wrong Scientifically, and do not wrong in return.

Without doubt we have each a duty to perform toward our neighbor, especially when the request is given, and true Christianity teaches us to watch for opportunities to do good to others, yet the individual stands or falls because of his own merits or demerits.

It is not our purpose to deal with the political affairs of the country as much as the civil affairs. We feel sure that our first duty is to get the beam out of our own (individual) eyes, then we will have sufficient freedom of thought and keenness of perception to help the mote out of the eyes of the government.

He who rejoices in plenty as a demonstration of the allness of God is ready to teach others the way of salvation from hard times and want. He who does not look beyond matter to recognize the unseen supply of Spirit, but sees only the calamity in governmental affairs, and the cruel and tyrannical treatment he is receiving from others, has not merited his own salvation, and is not ready to declare the way to others.

He who is wise himself can note the foolish and disastrous doings of the unwise.

He who is not capable of ruling prosperously in his own affairs, had better not dictate methods for ruling a nation. "One with God is a majority," and even the unruly affairs of a nation cannot destroy the harmony and plenty afforded by that oneness.

Daniel was cared for not because of his excellent surroundings materially speaking, but because of his God. The Hebrew boys were not safe because of their favorable surroundings, but because of their God.

As Christian Scientists we understand a better and more successful way of overcoming error, and should use it if we would gain increased success. Those who do not understand Christian Science must do the best they know.

Jesus spoke well of Moses and the prophets, yet He said, "All that have gone before me were thieves and robbers."

Insufficient ways are robbers, because we believe their promises of relief until experience has taught us that there is nothing in them.

"Thou preparest a table before me in the presence of mine enemies." Psalms 23 : 5.

"If ye be willing and obedient, ye shall eat the good of the land." Isaiah 1 : 19.

"Will He esteem thy riches? No, not gold nor all the forces of strength." Job 36 : 19.

"More to be desired are they [the judgments of God] than gold, yea, than much fine gold." Psalm 19 : 10.

"How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!" Prov. 16 : 16.

"Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Ezekiel 7 : 19.

"Provide neither gold, nor silver, nor brass in your purses." Matt. 10 : 9.

"Silver and gold have I none; but such as I have give I thee." Acts 3 : 6.

Science and Health with Key to the Scriptures by the Rev. Mary Baker Eddy, page 261, late edition, 21, 30; 262 : 7, 11, 18.

In noticing the request not to copy the Mother's letters, I wish to uncover a serious error going on. Not only are her letters copied and distributed, but our letters to patients and students also. A student came to me the other day with a number of copies claiming to be from the Mother. Some I recognized as the Mother's; others I did not. One was a letter of my own to a sick patient, copied and distributed as from the Mother's pen. This is a serious error, and our letters to students and patients should not be copied and sent from city to city. I wish it could be noticed through the *Journal*, that as students, teachers and healers, we do not desire our letters copied and sent around to others. There is danger in many ways; and students, teachers and seekers of the Truth will find all they need in the writings of the author of Science and Health, with the Bible.—*M. Bettie Bell.*

Ah, that deceit should steal such gentle shapes!—Shakespeare.

THE EXPERIENCE OF ONE SCIENTIST IN AN OLD DENOMINATION.

J. L. F.

In the August *Journal* it was asked why Christian Scientists should not remain in the old denominations and let their light shine through them. While the question was fully answered by the editor yet it was briefly answered; and as experiences are always in order in Science, there are presented here some real ones bearing on the subject. Names and places can be given if necessary.

I was preaching to the Congregational church in R—when I first learned of Christian Science. I was led to study it and after some three years accepted it fully. During this time there had been some practicing done in the place and our house was the centre of it all. The first real incident was this: a letter was sent to me from one of the prominent families of the church, signed by the three older members, stating that as they could not conscientiously recognize Christian Science in any way, and they knew that I would preach what I believed, they must absent themselves from the meetings of the church. A friendly call was made and explanations given; all was received in a friendly way yet no change was effected by it.

The next incident was from one who was not so well versed in theology as the other lady. She remarked that my preaching now was good enough, but it just "goes in one ear and out the other, for all I can think of is that horrid Christian Science!"

Then the ministers of the other denominations took up the subject in opposition; and some occasional attendants said that they would never come into our doors as long as I preached there. That made some of the officers of the church "nervous."

When Easter was approaching, one spring, knowing the condition of feeling, I thought I would carefully avoid any occasion of offense. So I selected a sermon that I had preached three years before and that everybody liked; made a few verbal changes, added about a half column from an

article by a Scotch minister in New York, one as far from Christian Science as one can well be, and preached it. I thought that for once, anyway, we can have a "love-feast." But to my great astonishment one said with the utmost contempt on her face, in substance, "There must be this dreadful Christian Science in everything!" The officers advised me to resign for the sake of peace and the good of the church, and I did so. In justice to the other members of the church, while many did not accept Christian Science, they regretted the "milk and water" advice of the officers.

Still thinking to remain in the Congregational church, I next settled at P—. It was clearly understood that I was a believer in Christian Science, and my course was more clearly defined in my own mind to preach a clearly Scientific spiritual gospel wholly on a Biblical basis. I thought that I was still under a little responsibility to the denomination to keep within those lines. In private there was no hiding the name "Christian Science," and we talked freely with everyone who asked us about it; and some one was under treatment nearly all the time by my wife, and it was well known. There never was that opposition at P— that there was at R—; yet during the third and fourth years it began to crop out. Whenever I preached views that were a little new some of them who were looking for it said, "I suppose that is Christian Science," with a smirk of the face. A series of sermons was preached on what is known among them as the "Higher Criticism," the advanced study of the text of the Bible and the authors of the books and times of composition. I was told afterwards that one who did not believe in that sort of study of the Bible said after the sermon was finished: "I suppose that we have had another Christian Science sermon: if I thought we should have more I would not come into the door!"

It was noticed that I had many topics on spiritual subjects, and some who began to have opposition seemed to think that then they were getting Christian Science, and a derisive smile would creep over their faces, as much as to say: "There it is again—Christian Science!" One of our warm friends remarked that "it is getting to such a pass that Mr. F. cannot use the word 'faith' but some one will cry out, 'Christian Science!'" But many of the leading ones were so

warmly our friends, and so many said that they did not see anything contrary to the Bible that matters went on with no more friction than often occurs.

But we made up our minds to leave at the end of the fourth year; yet between the time when the resignation was presented, January 1, and the time it went into effect, April 1, some revelations were made that modified opinion in our favor. On the very day we left a neighbor came for treatment, and has since bought Science and Health and seems firm in the Truth.

After the meeting at which I asked letters for me and my wife to join the Christian Science church, the clerk of the church, a man of great candor, liberality, judgment and Christian spirit, came to me and said that he thought that I had taken the honest and Christian course in all that I had done, and he thought all the more of me for it. He said that he had known that I was not preaching what I thought was the best truth that I knew, and that, as greatly as they regretted my going, he thought perhaps it was the best way to do.

When I asked to have my connection with the ministerial body severed the registrar wrote me a very kind letter, stating that at the meeting when the case was presented many expressions were made in my favor. He inclosed a copy of the resolutions dropping my name from their roll, and it was simply and kindly done.

The main reason why we left the denomination that educated me, and among whom are all my friends, was because they limited the interpretation of Jesus' words so that I could not preach the best that I know.

Arlington Heights, Ills.

NOTICE.

Mr. Joseph Armstrong has been made the publisher of Science and Health, with Key to the Scriptures, as well as all of the Rev. Mary Baker Eddy's works, and hereafter all orders for or communications relating thereto should be addressed to him, at 95 Falmouth St., Boston, Mass.

HOMeward Bound.

GEORGE HARRY COMMANDER.

BACK to the old, old truths,
Back to the only Life,
Back from the thoughts of death,
Back from a useless strife.

Home to the life of peace,
Home paths our feet have trod,
Home! where the strife must cease,
Home to the rest of God.

Back from the dream of error,
Home in the growing light;
Death is the thought of dying;
Life is the only right.

On, as the stream is flowing,
Deeply and strong, if slow;
On with the hope of knowing
All that the angels know.

Patience the key to Heaven;
Life is the open door;
Love is the truth of living;
What could we ask for more?

A German scientist professes to have discovered that electric currents are set up in the skies by mental excitement. These can be detected by a delicate galvanometer. Tickling sets up these currents; so do the sudden impact of hot or cold water, a needle prick, etc. Sound, light, taste and even smell, will produce them. Nay, even the indulgence of strong imagination can be thus detected. It is a kind of electrical "thought-reading."—*Chicago Tribune*.

The October number of the *Concord Granite Monthly Magazine* contains an interesting article from the pen of our Leader, the Rev. Mary Baker Eddy. Copies of this number may be had of The Christian Science Publishing Society, 95 Falmouth St., Boston, Mass. Price 20 cents.

TRUTH TRIUMPHED.

F. B. W.

Dear Journal:—I have already sent you a somewhat lengthy testimony, but since the cure of my eyes I have had so many lovely demonstrations that I feel I ought not to pass them over.

One morning I felt a sick headache coming on, accompanied by a feverish heat which seemed to be burning me up. I tried hard to fight it off, but in vain. What was I to do? I told myself that I must not be conquered, but error declared that I could do nothing this time, that the claim was much too real and substantial, but I told it to be still, saying that Truth had helped me before and could do so again.

I sat down in a large rocking-chair and continued treating myself as well as I could, repeating over and over the spiritual interpretation of the Lord's Prayer, and trying to realize that God is All; but a sense of weakness came over me, and I felt that I should not be able to go on with the treatment much longer; when all at once that which I had been struggling and praying for, came! For it seemed as if all the room, and indeed the whole world, was filled with the presence of the Love that is God. I felt as if I were being folded in the Divine arms, and the Divine voice seemed to be saying, "Hush, my child, I am here!"

The pain in my head vanished instantly; the other bad sensations did not pass off quite so suddenly. They appeared like dark shadows struggling against the light, before the splendor of which they could not live, and gradually faded away.

The struggle lasted but a short time, and though I felt weak for the remainder of the day, the suffering was gone, and I was filled with joy over this new proof of the wonder and beauty of Divine Science.

I am impelled also to tell of a demonstration concerning giving testimony at the "experience meetings." After the cure of my eyes I knew that I ought to relate my experience some Friday evening,—and indeed I wished very much to

do so, but at the same time I shrank from it, as I have always been troubled with diffidence, and the thought of standing up and talking before a roomful of people was terrible to me. But at last I told myself that I must and would do it, and accordingly I rose one Friday evening and began to speak. I stammered out a few words, when my heart began to dance up and down at such a rate that I was almost suffocated. I paused, began again, paused once more, and sat down.

What a humiliation! Never was there a more unhappy creature. A short time before I began I had the sweetest sense of the presence of God, and was confident that I should not be allowed to fail—and now I was utterly routed.

For a few moments despair claimed me for its own. Clearly it was utterly impossible for me to speak before a roomful of people. Never in my life was I more certain of anything than I was of that.

What was it, then, that brought me to my feet again at the end of five minutes? Only a Christian Scientist can answer that, I think. There I was again, making a second effort. My heart was still beating at a great rate, but I managed to say a few words, when I came to a dead halt as before. All my ideas scattered to the four winds and refused to come back. My head was a perfect blank. What was I to do now? Sit down I would not, go on I could not. I stood still and *demonstrated*. Still not an idea could I recall. But I said to myself, "Truth will not let me fail again; Truth will grant me the victory!"

I waited a few moments longer, with my hand over my eyes. All at once "there was a great calm"; my heart ceased to thump, my truant ideas returned, and I raised my head and spoke as quietly and easily as if there had been but one person in the room.

I was conscious of the people around me, but heeded them not at all. I astonished myself; for not only did I say all that I had wished to, I even put in considerably more than I had thought of saying. How happy and thankful I was I cannot express!

After the meeting my dear sisters crowded around me with sweet words of praise and congratulation, saying that my testimony had helped them greatly more than it would

have done had I not seemingly failed at first. And my heart went out to each and every one of them.

After that evening, however, I did not again speak for many weeks. Error seemed determined to be avenged, and held me down with an iron grip. It did its best to frighten me by declaring that if I spoke again I would first have to go through another painful struggle and probably not come out as triumphantly as before. This went on so long that I was much troubled about it. At last I determined to strangle the error. I thought of all that Love had done for me, of all the beautiful experiences I had had, in which I had gained a new and exquisite sense of the divine tenderness; a sense, also, of rest and *absolute safety*, which I had not thought to know in this life, because sickness and sorrow were always hanging over my head. "What," said I, "after all these riches—after all this blessedness, and peace, and joy, shall I forever keep silent, like a wretched coward and ingrate? You are but a miserable shadow; do you think to prevail against the Sun of Righteousness? Do you think you are more powerful than Good? Go your way; you *cannot* longer have power over me."

And then I knew I had won! I was entirely confident that I should be able to speak on the following Friday without any trouble; and so it proved; for at the meeting last evening I rose and told about one of my experiences, calmly and without halting. Thus it is that we prove the power of Truth, the warmth and sweetness of all-sustaining Love.

MOUNT VERNON PUBLIC LIBRARY.

Mount Vernon, N. Y., June 13, 1896.

The Trustees of the Mount Vernon Public Library gratefully acknowledge the gift from Church of Christian Scientists of "Science and Health."

The Trustees are much pleased to enroll it among the friends and benefactors of the Library.

Andrew F. Currier, *President.*

Henry E. Rhoades, *Secretary.*

USE OF THE TALENTS.

F. R. P.

WHAT is a talent? Quoting from good authority, as to the definition of the word, it is used to denote "an ancient denomination of weight, especially of gold, varying widely in value." So it indicates money, wealth and property in general.

It is also used in the sense of "a gift committed to one for use and improvement; a capacity for achievement or success." It is defined as "mental power of a superior order—superior intelligence,—often noting power or skill acquired by cultivation, and thus contrasted with genius."

Lowell says, "Talent takes the existing moulds, and makes its castings better or worse." These deflected uses of the word, are due in part to the sense suggested by the parable of the talents in Matt. 25 : 14 to 30. In this parable it speaks of one to whom Christ gave five talents, and he used them judiciously and gained with them other five talents,—unto another He gave two who gained as much in proportion as the one who had the five,—but to him who received but the one, and went and hid that which he had, the Master said, "Take away from him that which he seemeth to have," because in reality he did not realize that he had it to improve. In either of these cases the talent was not their own apart from their Master and he gave unto them according to their several ability to use and improve them.

So our real talents and possessions are not human and of the flesh that faileth, but they are given to us by the Infinite; their source is in Being; and in reflecting Life. Truth and Love, we are improving our talents.

The original meaning of the word, as shown by our definition, is value in gold, money and property in general, and it is surely our privilege to use these means we have,—yes, sacrifice the wants of personal sense, that we may help advance the kingdom of heaven on earth,—the cause of Christian Science in our midst and elsewhere, as helping one helps all.

Regarding the meaning in the definition, "mental power of a superior order," signifying to us the true power of Mind, let us consider in this sense,—What are our talents?

They are God-given, whether we have realized the two or the five. Demonstration is the daily *doing*, and the demonstration of our daily life is the improving and increasing our talents.

Do we use and improve the talent of understanding?—to understand the Oneness and Allness of Spirit and the unreality of evil, thus destroying as Jesus did, the works of the devil, and making God our "all in all"?

With this understanding we can improve the talent of healing the sick and saving others from sin and its consequences. This is the true preaching the gospel.

Do we use the talent of seeing in ourselves and in our neighbor the true man, the perfect idea of Spirit, and continually deny the seeming man of flesh,—the Adam dream?

Are we mastering appetite and the lusts of the flesh, bringing the body into subjection and thus "crucifying the flesh with the affections and lusts" and rising to a knowledge of "the only true God and Jesus Christ whom he hath sent"?

The talent of "resolving things into thoughts" and being able to classify them correctly, and *do* the right thinking—destroying evil thoughts by good thoughts, and overcoming evil with good, is one to improve daily.

"Lovest thou me?" the Master asked of Peter, and then He said, "Feed my lambs!" Are we using our talents so that we are obedient to the commands of Jesus? Paul tells us that "Love worketh no ill to his neighbor," and that "Love never faileth." This is a talent to be desired.

Improving the talents is *living* the gospel of Jesus. This Truth is your talent. Do you only seem to have it? Do not bury it.

IDOLATRY.

J. P. FILBERT.

WERE we to announce that every system which acknowledges mind and matter, as a basis, is more or less tinctured with idolatry, it would indeed be a startling announcement, yet in the face of this we

desire to establish the truthfulness of such a charge from a Scriptural standpoint, including the divine philosophy of Jesus and Paul.

The Bible supports such a proposition, and the author of Science and Health teaches that we take the Scripture for our guide to eternal Life. Every honest Christian Scientist is ready to admit that this book (Science and Health) has so illuminated the sacred pages of Scripture as to make it possible to interpret the Bible in the new tongue, which underlies and overlies all pure and undefiled religion. The religion that binds the strong man of error, and thereby heals the sick, sorrowing, and broken-hearted, and sets free the captive of sin, breaks the fetters of mortality, and destroys our idolatrous inclinations.

We contemplate with awe and abhorrence, the ancient narratives of Israel. How strange it seems that they should continually have gone after strange gods, under the immediate leadings of the inspired prophet, seer and Hebrew law-giver, yet we forget, that we who have named the name of Christ in its higher and more ennobling significance, are often guilty of the same offense against God, the Omnipotent One! Oh! let us humble ourselves mightily before God, and forsake our idolatrous ways, made manifest in such fruits as the apostle Paul refers to (Col. 3 : 5). Here can be seen in the most emphatic sense what constitutes an idolater. The ignorance of it often subjects us to its abuse. How often have we heard it said of Christian Science, "I do not understand why the demonstrations in Christian Science now are not as marvelous and satisfactory as in the beginning of my work." With some the signs have waned altogether. Then follow the excuses,—that not all can be healers, but some are teachers, and some interpreters, etc., but the great Teacher, Jesus Christ, has said, "These signs shall follow them that believe"; and His words shall not pass away. Are we indeed so darkened that we cannot discern the suppositional cause? If so, let us remember the admonition of the author of Science and Health, that the Christian only can demonstrate Christian Science." Let this be our first thought, then turn to Col. 3 : 5 and read: "Mortify therefore your members which are upon the earth, fornication, uncleanness, in-

ordinate affection, covetousness, etc., which is idolatry."

Let us examine ourselves, and learn whether we are, or are not, guilty of these pagan sins, and if so, let us cast out through the law of Life in Christ Jesus, "all that is unlike" the anointed of God. Let us purge out the old leaven of unrighteousness, that the new man may appear, "after the image of Him that created him," who is in deed and act, "dead to sin and his life hid with Christ in God." When we, under this Christly rule, mortify unrighteousness then will again arise to our enraptured view, "the sun of righteousness with healing in its wings"; and this will follow as naturally as darkness recedes before the light.

If we will but allow thought to revolve on the polished and burnished axis of Christian morality, reason and revelation, the "invisible things of God's creation" will appear to our spiritual sense, and forever expunge every idolatrous proclivity from our consciousness.

Glenham, N. Y., Sept. 11, 1896.

Dear Journal:—The following is from the minutes of meeting of the Board of Trustees of Union Free School District No. 3, Town of Fishkill, at Glenham, N. Y., schoolhouse, held this evening:

"Moved and seconded that this Board accept the book Science and Health with Key to Scriptures by Mary B. G. Eddy presented by John Bedford, with their thanks, and the clerk is ordered to enter same on the minutes."—*J. B. Bedford.*

The Church of Christ, Scientist, of Cincinnati, O., held their second annual Sabbath School celebration on July 4th in the grove at "Mt. Lookout place," which was elaborately decorated.

There were over two hundred in attendance, quite a number from Dayton and Springfield, O., and Lexington, Ky.

Not only was it an enjoyable gathering, but it was encouraging and profitable to all.—*F. M. Ryland.*

LETTERS TO MRS. EDDY.

1617 Chestnut St., Philadelphia, Pa., August 27, 1896.

REV. MARY BAKER EDDY.

My Dear Mother:—I feel that our note of immediate reply to your letter did not begin to express my true feelings of gratitude for your great gift to our work in Philadelphia. Symbolically it is of the richest and most far-reaching significance, and I feel a deep assurance that, in his (Dr.'s) coming, the work will receive an impulse Godward that will aid in energizing "wholesome spiritual warfare," and bringing to light the Christ-Principle,—and I pray God that you may reap a rich harvest of joy in good works, as further fruitage of the Philadelphia platoons. I am but a babe in Truth's great infinite revealings, but I am earnestly striving to love Good with *all* my heart. I know that I desire to see how to "meet the spectral at every point," and to become more and more like unto you, and like unto God.

Your loving child,

Mabel E. Way.

P. S.—I inclose copies of two letters received to-day from sister Scientists—one a member of our Board of Trustees, and one a quiet, steady worker, and a teacher (both are) in our Sunday School.

M. E. W.

Verbatim copy of a letter received to-day from Mrs. Seal (omitting a few unimportant references to personal affairs).

"*Holicong, Pa.*

My Dear Sister:—Thy letter of this morning filled me with deep joy and gratitude. I have not been anxious about our field, I know that many of us were realizing that Truth and Love governed, and I felt that we would not be left desolate. Yet it is most gratifying to know that our prayers are answered; that the dear Mother has borne our needs in mind, and has rewarded us far beyond our deserts. Shall I say *rewarded*—perhaps that is not the word, I do not think it is when I remember that 'stiff-necked and uncircumcised' has been most applicable to us; but I remember also to the church in Philadelphia it was said: 'Thou hast a little power,

and didst keep my word, and didst not deny my name. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial.'

"We think we have passed through the fiery furnace, both as a society and individually, the past year. How much more we might have had to bear, if our beloved Leader had not 'taken us to the Lord in prayer,' we do not know, perhaps cannot imagine. All the morning after I received thy letter—which I longed to reply to at once but could not because of domestic duties—I went about my work with a wonder in my thought that the news could be true, and a song of praise and thanksgiving welling up from my heart for His great blessings—the sure mercies of David—'the horse and his rider hath He thrown into the sea.' I feel since thy letter of this morning a renewal of hope and vigor both for our field and myself that I did not know was so lacking until this news came. It was most kind and sisterly in thee to write me of it, and I do thank thee indeed. I expect to be here until the second week in September, and while for some reasons I have felt well satisfied to be here, now I long to mingle with our band again and ardently seek that open door for myself which I am constantly *sure* is there. With much love to thee I am always thy sister in loving service for Truth,

"Emily F. Seal.

"August twenty-fifth, ninety-six."

Verbatim copy of a letter received to-day from Mrs. Skidmore, a Trustee (omitting some unimportant chat).

"The Locusts." Port Jefferson, N. Y., August 26, 1896.

"*My Dear Sister:*—The letter from Mrs. Eddy was indeed a surprise to me. I am glad, for I know her loving thought is to us-ward, and Dr. Eddy is sent to us as the result, without doubt, of her earnest prayer and wise foresight for our good and for the further advancement of our work. The reply sent by Mr. Randall and yourself fully expresses my own thought in the matter; and I feel confident the Scientists of our field will all gratefully accept whatever Mrs. Eddy may deem best for us. As a wise and loving mother, we her children, can rest in the assurance of her watchful love. Last winter, when in the midst of our bitter trial, when even the kind word looked for from our brethren in

Boston seemed to be withheld and my heart was heavy with a dreary sense of desolation, her loving words expressed in the February *Journal* for the 'students of students' filled me with a quiet strength that gave me new courage, and through all that has since occurred I have rested in their assurance, knowing that if we clung to our highest perception of right as revealed to us through Science and Health, she, dear Mrs. Eddy, would never forsake us, nor could any misrepresentation hide the fact of our true standing from her. Dear sister, we lose nothing by waiting, if only our trust is in the Lord. Did you note what Mrs. Eddy said about the Philadelphia church being the favored one in the Scriptures? And do you remember what a comfort that message from Revelation was to us last winter—'Thou hast a little strength.' Thank God, thank God.

"I think it is not only an act of courtesy due, but also the right and duty of the trustees to send an expression of grateful acceptance to our dear Leader, Mrs. Eddy. Not only must we acquiesce, but with hearts strong in the fulness of Divine Love stand ready to give to Dr. Eddy our hearty co-operation. Please read this letter to Mr. Randall,—what I have written to you I could only say to him.

"With much love to all, and many thanks for your letters and the copies, believe me as ever your sister in Love and Truth,

"Sadie D. Skidmore."

Lockport, N. Y.

Revered Mother and Teacher:—"Divine Love always has met and always will meet every human need." Science and Health. In the message, "My Students and Thy Students" was exemplified the law of demand and supply. It was the voice of eternal Freedom sounding from a higher plane, and many shackles in thought must have dropped from those who in their honest efforts are striving to realize the Omnipresence of Good. According to Webster, a Normal student must be one "according to principle" "accomplishing the end or destiny"—"regular." The bars are down, and all loyal to our Heaven-inspired teacher may realize her declaration in an article entitled "The Way"; it is as follows: "The student who heals by teaching and teaches by healing

will graduate under divine honors, which are the only appropriate seals of this sacred Truth."

If one has overcome and cast out the serpents of malice, envy, sensuality, evil-thinking, speaking, etc., which largely go to make up the mortal, then he may well pose as a mentor for others, then the instantaneous healing must bear witness to this state of understanding.

Again, in "The Way" it says, "Cast the beam out of thine own eye. Learn what in thine own mentality is unlike the Anointed and cast it out; then thou wilt discern the error in thy patient's mind making his body sick; remove it, and rest like the dove from the deluge." This is the true ministry, and must be learned by every *Christian* Scientist. It has been a struggle for me to declare and stand for the position that my consciousness in sense is the only battle ground for Christian Science. The thought, Science and Health is the *only* teacher, has been much with me for months.

A copy of Science and Health was accidentally left in the home of a lady here, who for years had indifferently heard of Christian Science. Picking it up, one day, she read and accepted the Truth and was thereby healed of many ills. She has had no other teaching and is as radical in her present understanding and devotion to the cause, as many of her seniors (students of class instruction), quickly detecting unscientific methods and statements. The paragraph beginning with line 9, page 452, in Science and Health, together with much in Retrospection and Introspection serves to strengthen this recognition of the Little Book as *the* teacher. However, one must not be premature. Humility must lead one many times to ask within, "Am I spiritually qualified, truly consecrated to teach others?" My earlier conception of Science was an extremely self-righteous one. "I am all right—every one else is all wrong"—my mission being to straighten others out. Steadily my field of labor has been decreasing in numbers, until there seems to be only in need of earnest attention, and this, the necessity of being constantly reminded of the Unity of God and Man. Pardon this rather long letter, please, but I felt like writing to you. I was one of the students in your Normal class of October, 1887, and though I have not personally seen or heard from you since

that time, yet feel there is no absence or distance in the impersonal Truth which you reflect and voice for all.

Your grateful student,

Mary E. Southworth.

Room 54, Kittredge Bl'd'g, Denver, Colo., August 7, 1896.

Dear Mother:—Your article in this month's *Journal* brought sweet comfort to me. I am a grandchild of yours, had taken the Normal course with my teacher, Mrs. Noyes, of Chicago, and have taught a few students; but when the thought of Christian Science teaching came out, I ceased—not desiring to bring babes under the seeming pressure, and thought nothing could be lost in patient waiting. I wish this dull pen could express to you my love for Science and Health. I know what you mean when you say to "study it thoroughly." I have done this and am doing this, and trying hard to practice its teachings. I have sought out the subjects from the index, and this led me into searching the Scriptures and I caught glimpses of how you, through your tireless search for "Truth's new birth" found the divine Principle of Christian Science; and to-day I sent a little article of my study to the *Journal*; don't know that it is worthy of publication, but it has been such a help to me, that my desire was to help others. I see clearly how the Book is the *true* teacher; and when others will study it, ponder it and eat it, their desire will be to turn every one to it for it is the sure Refuge. I am beginning to understand how it is true etymology, syntax and prosody; and this was so sweet to me when it was revealed. I love to study it more than I can ever tell you, but I know you understand what every honest seeker will find there when they search with all their heart.

With love.

Kate J. Gray.

Marengo, Ill., August 23, 1896.

Dearest Mother:—I have long desired to tell you of my love and gratitude for the precious Truth given through you to this age, but a feeling of timidity and unworthiness to intrude upon your busy life has seemed to hold me. Although not even a "student's student," but simply an earnest seeker

after the true knowledge of God and striving to do God's work, I have dared to call you Mother. Three years ago Science and Health was first handed me to read, and by its perusal I was healed of claims of disease of many years' standing. At times the desire to study with you, has been intense and never until after reading your article in the February *Journal* "Questions Answered," have I given up the idea that I should sometime be permitted to do so. Then in the April *Journal* came that beautiful article "Love your Enemies," by M. I. Wiggins, which so comforted me and showed me so plainly that I was daily being taught by you through the study of Science and Health and was actually one of your students, that I have become quite reconciled.

We are very few in numbers here, at M., but just enough to claim the promise. We meet Saturday P. M. to study the lesson, and Thursdays to read Science and Health at my home. Divine Love is always present; so we have a *full* house. I have placed Science and Health in our public library and done what I could in distributing other Christian Science literature. A few seem to be interested. I know of no place where it is more needed than here.

Let me thank you for the gift of your precious poem "Love" in the June *Journal*. It has helped me to demonstrate many times over claims of sin and sickness.

Sincerely and lovingly,

Etta Hale.

Seabright, New Jersey.

My Dear Mrs. Eddy:—I am staying here for a few days' visit from Chicago, and take this quiet hour to write to you what I think you would be glad to know, if indeed this letter is to reach you. A Mr. Crerar, of Chicago, left a large sum of money for establishment of a fine reference library for books upon Scientific subjects or those helpful to Scientific research. History, literature and kindred subjects are not considered to have a legitimate place in this library which is rapidly being completed and will soon be opened to the public in commodious quarters. Knowing that Science and Health surely belonged wherever Science was being looked for, I carried a copy of the latest edition to the library

and offered it to the librarian in case he should decide that it belonged on the shelves he was arranging. He accepted it cordially and said he would be very glad to place it in the library. It will surely do its work there.

And while I am writing it will do me good at least to thank you for your loving labors for humanity. I thank the Heavenly Father every hour for the blessed Truth you have given to a waiting world. For several years I have wished myself worthy to write to you, but felt I must rather work. I have been working earnestly to grow in the understanding of Christian Science and you will know better than I can possibly tell you the reward of such labor. The peace which passeth understanding and the love which casteth out fear are coming to be my portion.

Ever gratefully and lovingly your loyal student (of a student),

Rosalie G. Amory.

FROM DR. EDDY.

Dear Editor:—Permit me, through the *Journal*, to thank the "many friends" who gave me such a kindly good-bye and God-speed when I sailed away from them the last Saturday in August.

I was not expecting to see so many friends, to receive such a beautiful bouquet or witness so large a manifestation of love, which, for the time, seemed to incapacitate me for expressing myself in a manner I would have liked to.

In the envelope accompanying the bouquet were these words: "With much love from your many friends." Like the blending of the perfume of those beautiful flowers into a unity of sweetness, so may all our lives and work blend into one grand unity of purpose, fraternity, charity, love, that shall not be broken through the cycles of eternity. Will those friends please accept my sincere thanks for their beautiful gift of flowers and love, and may we all consciously, speedily sail out into the ocean of infinite Love, out of sight of sinful material sense and self, where all is harmony and Love reigns supreme. We all know to a certainty that if we embark on the ship, Christian Science, prepared by God through His faithful servant, our blessed Mother, and

work our passage faithfully according to its chart, *Science and Health with Key to the Scriptures*, by the Rev. Mary Baker Eddy, we shall surely reach the desired haven and become perfected in all good. May our united efforts help each other to accomplish all desired scientific results.

With love,

E. J. Foster Eddy.

Philadelphia, Pa., Sept. 5, 1896.

LETTER FROM A BUSINESS MAN.

MR. S. J. HANNA.

Dear Friend in Science:—I wish to express my appreciation and gratitude for your editorial in the September *Journal*. For two months past I have been strongly impressed with the duty that rests with every student in Science, and particularly with those who come in direct contact with the financial and political beliefs and conflicts of the hour. At both experience meetings of the church, I felt led to speak of what had come to me from handling these questions, with the result that many business men came into my office to thank me for help received, and stating that a perplexing question had been cleared up for them, so that they were enabled to Scientifically meet the conditions for themselves. I had quite determined to submit to you an article for publication, when the *Journal* arrived containing your exhaustive editorial on the subject, making it unnecessary to offer anything further.

It is commonly conceded that the business of the "Stock Exchange" and the "Board of Trade" constitutes the "financial pulse" of the business world, and for this reason I have had to daily meet all the beliefs pertaining thereto.

As a student in Science, I fully understand it to be my only *business* to be faithful to the Scientific fact of Being, viz., that God controls absolutely the action and affairs of the universe and man. This controls my human business affairs mentally, morally and physically, in a way never known by me previous to coming into Science.

We are being urged to be patriotic. This to me means to sacrifice all human beliefs in defence of the Scientific unity

which exists between God and man. The discernment and demonstration of this unity will level all parties and factions in human affairs, financial and political.

The growth of Science among the business men here in Chicago is something marvelous, and all of them are able to give a solid reason for their being Scientists. Asking your pardon for taking up your valuable time, and again thanking you for the help and strength reflected to us in the September and all other numbers of the *Journal*, I remain

Sincerely yours in Truth,

Le Noir White.

THE FOLLOWING IS A LETTER LATELY RECEIVED BY
REV. EZRA M. BUSWELL.

New Orleans, La.

Dear Brother Buswell:—I wish to convey to you an expression of my gratitude to God for the light that has beamed on me through His Word owing to the heed that I have taken to the exhortation given, in your article "Healing the Sick," in December, 1893, *Journal*. I wish I could feel that that article was sufficiently studied and practiced by all students of Christian Science.

When we remember Mrs. Eddy's struggles, and above all her toil in searching the Scriptures to find for us the "leaves of the tree of Life"—the heart must grow more earnest and faithful to study the Scriptures "for what we want" and after gaining the hope and loyal ambition (which your article emphasized to the World's religious sense at the Christian Science Congress), we will become better healers and more truly grateful, consequently, to God and His Christ.

Your brother,

Edw. R. Prophet.

On Sunday, August 30, the members and adherents of the First Church of Christ, Scientist, of Kingston, worshiped in Fraser Hall, which was remodeled. The hall is situated on King Street, and is reached by an easy flight of stairs at the head of which is a broad landing and a handsome double door entrance into a large and commodious assembly

room. Two large windows supply ample light and modern chandeliers have been adjusted in the centre of the ceiling to shed brilliancy at night. The walls are delicately colored. A platform has been laid across the front of the hall, where the old entrance used to be, and upon this a neat pulpit has been fixed for the use of the readers. Two elegantly upholstered chairs are behind the desk and a handsome carpet covers the floor. The hall is supplied with comfortable folding chairs and has a capacity for at least 100 persons. On Sunday the pulpit and organ were decorated with flowers, and on the platform were large pictures of Mrs. Eddy, the founder of the sect, and of the Mother Church in Boston. The hall was filled, the congregation being the largest since the work was started here. Christian Science is flourishing in this staid old conservative city.—*Kingston Daily News.*

SECRETS.

If a doctor has pleasing manners and is smart with the women, he will make more money and reputation than if he did first-class surgery.—*Dr. A. C. Bernays.*

A cough is a reflex act, but a coffin is not. A coffin is often the result of a doctor's visit.—*Dr. C. H. Hughes.*

If we got dollars and cents and a reputation, only for our undoubted cures, we would have but little reputation and we would be on the town (as paupers).—*Dr. R. C. Atkinson.*

Of course, you young doctors will go out and give plenty of drugs, but 98 out of every 100 people who call in a physician would get well if they never took a single dose of medicine.—*Dr. A. O. Bernays.*

A good beefsteak and a few eggs are worth more than a whole drug store.—*Dr. A. H. Meisenbach.*

A practicing physician told me that when he was convinced that a patient could not recover he would give him a large dose of morphine to finish him.—*Dr. J. R. Lemen.*

Beef tea is a fraud of the most pronounced type. It is a stone and not bread.—*Dr. J. N. Love.*

The homeopath succeeds because most acute diseases tend to get well of themselves if left to nature.—*Dr. G. M. Phillips.*

Nature is generally kind and will cure if the doctor will let her alone.—*Dr. A. R. Kieffer.*

There is no doubt but that the doctors killed Garfield.—*Dr. R. C. Blackmer.*

Fibroid tumor never kills unless some surgeon is trying to remove it.—*Dr. Pinckney French.*

A quack may perform wonderful cures, for most patients have exaggerated ideas of their diseases and their imaginations are largely involved.—*Dr. C. H. Hughes.*

I knew a doctor whose patient returned and said the medicine made her sick and she did not want it. The doctor, to show her it was harmless, drank it, and his funeral was preached two days later.—*Dr. R. C. Blackmer.*

The above startling statements are credited to the eminent St. Louis physicians—and many truisms to other distinguished surgeons—by W. Frank Ross of 1508 North Grand, in his book, "Medical Hygiene," just issued, and nicknamed by some students, "Secrets of the Lecture Room."

Ross is a graduate of the Barnes Medical College in St. Louis and delivered the valedictory address March 16, 1895. He appears to have deserted the teachings of the eminent physicians and to have taken up hygiene as his hobby.

Ross considers his book essential to all foreign missionaries, and has presented over 300 of them with copies of it. He was preparing to go himself as a foreign missionary, but his health failed from overwork.

The remarks credited to the physicians have caused their friends and colleagues much amusement. All the physicians quoted were members of the Barnes and Marion-Sims Medical College faculties and the remarks reproduced are said by Ross to have been made in the lecture rooms.—*St. Louis Chronicle.*

An interesting letter has been issued in Philadelphia by the American Anti-Vivisection Society of Pennsylvania, appealing to the public not to circulate sensational stories about alleged mad dogs and the terrible results of people bitten by them. Such accounts, it states, frighten people into nervous disorders, and yet there is upon record a great mass of testimony from physicians asserting the extreme rarity of hydrophobia, even in the dog. The letter quotes a number of prominent physicians in support of the theory that practically there is no such affliction to mankind as hydrophobia. Dr. Hiram Corson, late president of the Pennsylvania Medical Society, who was ninety-four years old wrote: "I have never seen a real case of hydrophobia." Dr. Vrail Green, the eminent physician of Lafayette college, who is over eighty years old, writes: "I have never had a case of hydrophobia, nor have I ever seen a case." Dr. Matthew Wood, who has been in quest of the disease for twenty years, asserts that he never saw hydrophobia in either man or animal, although six years ago he offered \$100 reward to any person bringing him such a patient. He says further that he has never met a physician who had seen a case of the disease. Such distinguished physicians as Dr. Theophilus Parvin, Thomas G. Morton and Joseph W. Hern say that fright is responsible for nearly all alleged cases of rabies.—*Kansas City Star.*

JESUS' REAPPEARANCES AFTER HIS RESURRECTION.

Jesus appeared after the resurrection:

1. To Mary Magdalene; then to the other women who were with her.
 2. To Peter, probably while still in the Garden.
 3. To Cleopas, and another not definitely known; conjecturally, Nathanael, Peter or Luke, on their way to Emmaus.
 4. To the ten (Thomas being absent), while they were at supper. Suddenly, through the closed doors, he appeared in their midst, and greeted them with the usual Jewish greeting, "Peace be with you."
 5. A week appears to have elapsed before the next appearance. On Sunday he appeared again to the eleven, as suddenly as before, and on this occasion the doubting Thomas satisfied himself by thrusting his finger into his side.
 6. He appeared to Simon Peter, Thomas, Nathanael, John and James on the shore of Galilee. They had returned to their fishing and caught no fish until he appeared and told them to cast their net on the right side.
 7. His next appearance Paul relates about twenty-five years after the last one mentioned. Over 500 had gathered when Jesus appeared in their midst. Some of these were alive at the time Paul wrote and some were not. Here he said, "All power is given me, in heaven and in earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world."
 8. He afterwards appeared to James alone.
 9. He again appeared to all the eleven apostles immediately before his ascension, on the Mount of Olives.
- After the ascension he appeared:
1. (10) To Paul on the way to Damascus.
 2. (11) To Paul when he was in a trance in Jerusalem.
 3. (12) To Paul when he was imprisoned in the castle at Jerusalem.
 4. (13) To John on Patmos.

NOTES FROM THE FIELD.

Dear Journal:—I send you this testimonial in grateful acknowledgment of God's power in what it has done for me and mine. For twenty years (at intervals) I was a great sufferer from what the doctors term Sciatica in its worst form. At such times I would be taken to some Health Cure, and perhaps obtain temporary relief. Four years ago I was at a celebrated spring for four months. Most of the time I was confined to my bed. I had all the advantages that material aid could furnish, but received little or no benefit.

In a discouraged state of mind I decided to try Christian Science. After nine hours of intense suffering on the cars, I reached Omaha, and with the aid of crutches and a kind friend, went to the home of a Christian Science Healer. After my treatment she requested me to walk across the room without any crutches. I asked "How can I do this? I have depended upon them for more than four months." She answered, "Yes you can, God has healed you. You certainly do not need those material crutches." I did walk back and forth in the room a number of times without aid. I had no pain, and I soon returned to my hotel without my crutches. It was an instantaneous cure. I have not had a return of this pain, nor do I expect to have if I live in the Science as I am striving to do.

To illustrate the workings of mortal mind, I will mention an incident connected with my last sickness. I thought I was dependent upon opium to promote sleep. My nurse fearing that I was forming a habit for opium, without my knowledge, gave me empty capsules for one week. Finding that I rested just the same as when I took the narcotic, she acknowledged what she had done, and said she had often deceived patients in the hospital in the same manner. I was deeply grateful to her; nothing could have tempted me to go back into bondage again.

As we leave the old pathways and join the army of Christian Scientists, we have to march with a right about face in the work for one Father and one kindred. We may be privates, far down in the ranks, getting

only a glimmer of light at first, and there may seem to be many months of patient waiting for what is promised us in the prophecy of Habakkuk 2 : 3, "For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it, because it will surely come, it will not tarry."

Patience is one of the greatest virtues. We need it in our home life. Let gentleness be exercised in our family circle. It is here that we should start to demonstrate the gentle life of our Saviour. Just in degree as we become receptive will our characters be developed, and will we understand our attitude towards God rather than strive to determine His attitude toward us.—*Mrs. A. S. Paddock, Beatrice, Neb.*

The letter from Mrs. Mary E. Lewis to Mrs. Eddy in the June *Journal* expressed my idea as to the condition of mortal man, although I try not to devote too much time in solving that problem, yet I find we must understand our way out and know why there is no matter. It brings to my thought my first two years in Christian Science.

It was a strife so intense that I almost lost the idea for which I was striving,—a constant fevered strain to know nothing but Spirit, Mind. I would not even acknowledge the existence of the false claim of matter, and utterly discarded all friends (except those studying Science literature, husband too, *almost*) in my seemingly fruitless search, for I could not feel at peace, although I had demonstrations daily.

One day I studied our text-book all day, scarcely laying it down, and I will never forget the thoughts I found which opened the situation to me. The first was on page 137 line 13. "Falsehood, envy, ambition, hypocrisy, malice, hate, steal away the treasures of earth." Treasures of earth! what was that? There wasn't any such thing. Then on page 268 line 21 I read that, "Home is the dearest spot on earth and should be the centre, though not the boundary of the affections." Affections! Why, Divine Love is All, there isn't any such thing as human love and affection! The next day I was reading (in an old *Journal*) the address made by Mrs. Eddy at Chicago some years ago. In it she spoke of "friend-

ships and home joys being a foretaste of Heaven." In despair I turned again to Science and Health, my whole heart crying for peace and Light. The book opened to page 97 line 10 to bottom of page. I read and re-read. Finally the light began to dawn and I saw that I had been trying to fill a vessel already full. I can now plainly see that my life did not nearly reach the high statements of which I only had the letter.

I am now back on earth, humbled, and perfectly willing to work out my salvation, which can be done only by clinging to the same statements I first had, meanwhile realizing that there is a work to be done, and it is to be done *here*, by following closely in the Way of our Master, faithfully performing every duty whether mental or physical, and leaving all with God (Good) we will be enabled to

"Drop our burden at his feet,
And bear a song away."

—*Mrs. A. W. H.*

It is now a year ago since I first heard of Christian Science, and I feel very thankful for the benefits I have received through the reading of Science and Health. I was troubled with severe pains in my leg caused by varicose veins. I was not able to walk much and could not do any machine work. I went to a Scientist who gave me a treatment. I walked home and was able to work the machine and to do work that had lain by for a long time. In the evening when my husband came home he was surprised to see the amount of sewing I had accomplished.

That, I think, was in February, and I was expecting the birth of a child in May. Only for a little nerve trouble I did not need any treatment. I was in splendid health. On Sunday, May 26, at ten o'clock, A. M., I had symptoms of the approaching birth and sent for the Scientist who arrived soon, had a very pleasant day, had dinner with my family, and in the afternoon had singing, and reading from Science and Health. During all this time I was not suffering the least pain, and at 7.40 P. M. the child was born, coming without any pain or suffering whatever. This I could not say of two previous births during which I suffered severe pains.

After the birth of this child I was able to sit up and did not suffer from weakness and was up the next day. I was up every day and attended to my own room, and at the end of the week with a little help was able to do my household work.

I would also like to speak of the extracting of my teeth. About four months ago, with the help of a Scientist, I had seventeen teeth extracted without pain. The dentist said it was a grand operation. The Scientist said it was a grand "demonstration." I had suffered so much that my face and gums were very much inflamed, as there was not one good tooth in the seventeen, but for all that I did not suffer the least pain and have got along finely without them. Before coming into Science I had been to see two dentists, and neither of them would extract two of my back teeth; they said it would give me lockjaw; but I cast out all sense of fear and never thought about it. I could tell of many more demonstrations in our home but will write again.—*Mrs. T. B., Toronto, Ontario.*

As I have read of many cases of quick healing in the *Journal*, I thought my own case might encourage some one who, like myself, did not get help in a short time. Between eight and ten years ago a disease began to trouble me which the doctors cannot cure. I then heard of Christian Science, and thought I might get help there. I also sat in class during those years, and took treatment at different times from five or six Scientists, who were doing good work. Finally I was taken down to my bed.

I again asked for help in Science, but did not seem to get on well. My husband became alarmed and wanted to call a doctor, and finally did so. The doctor looked at me a few minutes, asked some questions, and said he did not think he could help me, but would try. He asked my husband to ride up to the drug store with him to get the prescription filled. On the way my husband asked him if he would call the next day. He replied that he could do no more and that I could not live more than a couple of weeks any way. I got no better, but continued to grow weaker.

My husband, now thoroughly alarmed, was willing to turn

again to Christian Science for help (*I* had never willingly left it), and went for a Scientist who had helped me for other troubles. We saw a change the next day, and right along afterwards, and in three months from that time, I was entirely healed.

I hope this may encourage some one who, like myself, does not get help at once, to cling to the Truth, even though the way may seem dark at times.—*Mrs. Carrie Swartz, Eau Claire, Wis.*

I want to add in relation to the above case that it is upon record as one of the most remarkable cures ever accomplished through Christian Science, and the woman who was thus released from this pitiful bondage, is to-day one of the happiest women upon the earth.—*Laura C. Nourse, Eau Claire, Wis.*

Last summer eight-year-old Carl was one of a Science party who camped out on a beautiful island in the Georgian Bay. One day when he had been over to the Sandy Beach alone he came home in great excitement saying that he had seen an immense snake. "Oh, it was *so long!*" he said measuring as far as his arms could stretch. Fear makes things very big and terrible for us all. "Well, what did you do?" asked his mamma. "Oh, I got behind a big rock till he went away," he answered, and then he added immediately, "But I kept thinking what auntie said the other day,—'that all creatures of God are harmless.'" How literally true it is that no word of God or Good is ever lost, for that statement from Science and Health was spoken in entire unconsciousness that the boy even heard it.

At another time when auntie let a mosquito get his dinner from her hand, this same little laddie said to her, "You ought to demonstrate that there is no poison."

There are hard places to all who strive to enter the strait and narrow way. Our text-book is indeed a "Tender Shepherd" "leading us into green pastures."

To-day I was trying to fill my consciousness with Truth that a sense of error might disappear. I turned to page 231 line 21. I studied that passage trying to hold it as Truth against any opposing belief or suggestion. I tried to apply

it in the most common sense way. I thought of how the little children of my school have to be taught that figures convey the idea of intelligence, they express each an unchangeable individual idea.

I then held myself in the thought of that only true individuality and consciousness reflecting Love, Intelligence and Infinite Good, when an immediate sense of rest came to me.

Let us rejoice that we can hear through Science and Health the mandate of Mind, "Let there be Light."—*L. A. A., Washington, Ga.*

When I first became interested in Christian Science my attitude towards religion in general was one of scepticism and at times I was ready to cry, "There is no God."

By the order of one of Boston's leading physicians I left the senior class of Tufts College in the fall of 1892. I was told I had a bad lung trouble and if I valued my life must go to a warmer climate. A few weeks later found me in Florida where I seemed to regain my health.

The following spring I returned to my home in Vermont, with the determination to live in the north if possible, but alas for my hopes! Before winter was over I was back in Florida in such a condition that the doctor said I never could get well.

The next summer I was not able to do any work and seemed to be slowly passing from this mortal dream of existence.

As a last resort I sent to a Scientist, and in a week I was able to chop wood several hours a day. From that time on I gained rapidly.

For nearly a year I have lived in cold Vermont and I know that God is as surely with me among the snow and sleet of our northern winter as in the sunny South. Since coming north I have not lost an hour's work on account of sickness. I have had many demonstrations to make over my old beliefs, but I realize that "God is a present help in time of trouble."

The *Journal* is a great help to me and each number is full of good things. May the cause of Truth go on with daily

additions to its ranks and let each of us repay in part our debt of gratitude to God by telling to all who will listen the glorious realities of Christian Science.—*Phil S. Smith, Montpelier, Vermont.*

The following three testimonials are intended to encourage some "weary one," some one who has been searching in vain in *materia medica* for relief from suffering.

The first one is of a lady who had been afflicted with "spinal disease" which caused her much pain and obliged her to walk on crutches.

The doctors and specialists of this city and Philadelphia pronounced her "incurable," when she came to be treated in Christian Science, and she was not only thoroughly healed, but also shown how to keep well.

The second is of a lady who had been suffering from "utter exhaustion of the nerves."

Let me use her own words about her disease: "There was no part of my body that did not give me intense agony, so that I looked forward to death as the only friend, for medicine and other material means which I used for long years had failed to give me any help.

"At last I took treatments in Christian Science, and today I am perfectly well and happy. I shall never cease to give my thanks to God for this blessed Truth."

The third one is of a gentleman who had come to be healed by Christian Science of a severe claim of rheumatism, which was very painful and compelled him to use two canes to assist him to walk.

The healing was instantaneous and permanent.—*C. S., New York City.*

Dear Journal:—Every month brings encouragement from the dear fellow laborers in Truth, and as I read I feel I must send my mite.

Truth is opening up the way here in the face of all seeming opposition and teaching of so-called Christian Science. We placed "Science and Health with Key to the Scriptures" in the City Library, also in the Y. M. C. A. Library, last summer, which were thankfully received.

The opportunity also presented itself to place Science and Health in the library of the State prison lately, which was accepted. Tracts and *Journals* had found their way there for several months previous. Thus the "little book" is leading mankind to the one God and setting the prisoners free from the bondage of their own beliefs.

When the new order of Service came, we hailed it with joy and organized a Church. Our impersonal pastor the Bible, and Science and Health have their rightful position.

Truth, no longer obscured by the sense of personality, is healing the sick and comforting the weary heart. Some are physically benefited; others are so uplifted through the beautiful Sermon of Truth, that they turn to seek healing through Christian Science. The Friday evening meetings we find very helpful and encouraging, although we are but a handful as yet. We can only show our gratitude and thankfulness by being obedient and taking up the cross and following in the one way already marked out.—*Mrs. E. Edie, Lawrence, Kansas.*

Extract From a Letter From Germany.

My Beloved Mrs. C.:—Allow me the happiness to trouble you with a letter of acknowledgment of what Truth has done for me through you and my dear son.

When my son wrote me from Chicago, telling me what Christian Science would do for me, and if I would give up all material remedies and lean wholly upon God, he would have me treated by you, I was only too glad to submit, for I had been a great sufferer for more than seven years. I was taken to the hospital, could not move on my bed without help, and had so changed I looked like a woman 80 years old.

I cannot be grateful enough for what this great love of God has done for me; it has lifted a great burden from me. I see the Truth now. God never made me sick; it was brought on by my mourning and grieving for my seeming trouble.

I have a great deal of company and am looked upon as a marvel, for no one thought I could ever be well. I know I have found the right physician therefore will leave everything to the Almighty God; what He does is well done.

Herein I bring my heartfelt thanks to you for your prayers in my behalf. I know God will bless you for the good you have done for me.—Sincerely yours in Love.—*Anna Maria Vanschoar, No. 41 Drichenstrasse, Stuttgart City, Germany.*

Dear Journal:—In the summer of 1891, I was injured by a fall of rock in the mines, my occupation being that of a miner. I lay all through that year suffering intensely. In the spring of 1892 I went to the old country seeking health, but returned not much better.

In December of the same year a friend induced me to try Christian Science. Never shall I forget the Sunday evening when, accompanied by my wife, I went for the first time to the Christian Science rooms.

When we got there the preacher was just beginning his sermon, and I felt that it was for me. Since then, over three years, no material remedies have had place in our home, but instead it is governed by Life, Truth and Love. By the accident I was badly ruptured, and had lost the use of my right arm entirely. I took, I think, four treatments and have been able to follow my usual employment ever since.

During the last three years, severe injuries received in the mines, as well as disease and contagion in the house, have been almost instantaneously overcome by Christian Science. Words fail to express my gratitude to God for what He has done for me.—*T. Y., Scranton, Pa.*

I seemed to be in the very depths of despair both mentally and physically. It seemed I could not live one more day, I was so prostrated. I prayed for strength and help as I had never prayed before. Our family physician prescribed for me, but it was soon revealed to me, medicine would do me no good.

A voice, as one speaking, it was so real to me, said, "Go to Christian Science." I obeyed the Voice. It seemed as if I could not get to the Christian Science practitioner, Miss C. S., quick enough. I knew I was going to get help and I did. My strength returned; in two weeks' time I was healed. The exaltation I experienced was beyond what

words can express, and my gratitude and thankfulness to my Heavenly Father-Mother God, is inexpressible.

I have had some wonderful demonstrations of the power of Truth in my family and self. My husband, son and daughter are awakening to the grand fact that Christian Science does wonderful things.—*Mrs. E. C. W., Sioux City, Iowa.*

Dear Journal:—I want to tell you something about the result of my obeying the voice of Truth which kept whispering, "Write a few lines for the *Journal*." I kept thinking I will when I have something worth telling. But the thought came I must not wait but must do it now, so I set myself about the work, determined to obey, and I found I had almost nothing to use. I did not have a penny in the world, but I found just paper enough and I used the only envelope and stamp I had in the house or anywhere else.

When I had finished and sent it to the office I felt satisfied and had a sense of harmony I had not felt for some time. I did not feel poor, but I felt rich; I felt that new avenues were about to open, and they did; new callers came to talk about Science, and some for treatment, and in a few weeks my small outlay had doubly thrivled, and multiplied over and over again. I could pay my rent and buy bread also and then have stamps as well.

Had I not received a dollar I was paid over and over again for doing what I felt my duty to do. This took place last January and the little article has not appeared yet, but I wanted to tell you about it.—*Carrie Rancy, Fayetteville, Ark.*

Enclosed find two dollars, for which please send one copy of the Christian Science *Journal* for six months, to the Odd Fellows' Home, Thermalito, California, also one copy six months to the Butte County Infirmary, Thermalito, California.

I hope soon to be able to place Science and Health in these institutions. I trust the *Journals* will prepare the way for it, and create a genuine thirst in the minds of those suffering ones for the true Bread that cometh from our Father-Mother, God. Yours in the Truth.—*M. M. G., Palmero, Cal.*

A year ago I was in a very serious condition and would like to tell my story in the hope of helping others.

With the belief of consumption in the background, I was struggling with a severe cough, high temperature, and was losing weight at the rate of over a pound a week. I had been treated for my throat and lungs for some time by the best specialists of our city, and from being a public singer, had lost my voice altogether.

After a consultation the physicians decided my only hope was to take the "Koch treatment" and go to Colorado for the winter. Just at this time my little niece had been healed of a claim of critical brain trouble by Christian Science, and the remedy proposed for my healing was so repulsive to me that I rebelled, although every preparation had been made for administering the Koch treatment.

I left the physician's office and went to the Christian Science rooms of Mrs. F. and in three treatments I was healed. The loss of flesh was immediately stopped and in three weeks I had gained fifteen pounds. In a very short time my voice was fully restored. Although the old claim tries to get a foothold sometimes, I find Christian Science is always ready to help me. But best of all from being an infidel I have learned to know God—Truth.—*Katherine Miller, 442 Euclid Ave., Cleveland, O.*

What cause we have for rejoicing, that we are beginning to understand, through the revelations and demonstrations of Truth in our daily experiences, as we go on studying the Spiritual meaning of the Scriptures, by the glorious light of our text-book, *Science and Health*! What Jesus meant when he told his disciples that their real cause for rejoicing was not because devils were subject unto them, but because their names were written in the Book of Life; that they were children of Divine Mind, Life, Truth and Love alone, and that only Good is real or has power.

Month after month as the *Journal* comes, I find expressions of the same sweet love—thoughts which have come to me, and I thank God and our loving Mother in Israel, for the "little book" which is bringing all into one fold where we are fed with the same "bread from Heaven." I feel very grateful to all for the helpful messages which come through the *Journal*.—*Mrs. F. S. P., Eastport, Maine.*

EDITOR'S TABLE.

WE wonder how many of us appreciate the extent to which we worship the god of jealousy and envy.

We are apt to think lightly of this false god and regard its worship as of trifling importance. What a mistake! It is one of the most subtle, sickness-provoking, death-dealing gods of all the gods of the mortal senses. It is the prolific cause, in mortal mind, of much of the woe, the sorrow, the distress, the heart-aches of humanity. Until one learns how to rise above and overcome, and then rises above and overcomes it, he is its abject slave, and perhaps, all unconsciously to himself, it is eating away his capacity for happiness and good. We think Christian Scientists, as well as all others, can read with profit the following from Cyprian, one of the early Christian Fathers, whose power of analysis as a Christian Metaphysician was evidently great:

CYPRIAN ON JEALOUSY AND ENVY.

(A. D. 250.)

"To be jealous of what you see to be good, and to be envious of those that are better than yourself, beloved brethren, seems in the eyes of some people to be a slight and petty wrong, and being thought trifling and of small account, it is not feared. Not being feared, it is contemned (neglected); being contemned it is not easily shunned and it thus becomes a dark, hidden mischief, which as it is not perceived so as to be guarded against by the prudent, secretly distresses incautious minds. But moreover, the Lord bade us be prudent, and charged us to watch with careful solicitude, lest the adversary, who is always lying in wait, should creep stealthily into our breast and blow up a flame from the sparks, magnifying small things into the greatest, and so, while soothing the unguarded and careless with a milder air and softer breeze, should stir up storms and whirlwinds and bring about the destruction of faith, the shipwreck of salvation and of life.

"He goeth about every one of us and even as an enemy besieging those that are shut up in a city, he examines the walls and tries whether there is any part of the walls less firm and less trustworthy, by entrance through which he may penetrate to the inside. He presents to the eyes seductive forms and easy pleasures, that he may destroy chastity by the sight. He provokes the tongue to re-

proaches; he instigates the hand by exasperating wrongs, to the recklessness of murder; to make the cheat he presents dishonest gains; to take captive the soul by money he heaps together mischief hoards; he promises earthly honors that he may deprive of heavenly ones; he makes a show of false things that he may steal away the true. Therefore beloved brethren, against all the devils, deceiving snares or open threatenings, the mind ought to stand arrayed and armed, ever as ready to repel as the foe is ever ready to attack. And hence those darts of his which creep on us in concealment are more frequent and his more hidden and secret hurling of them is the more severely and frequently effectual to our wounding in proportion as it is less perceived. Let us also be watchful to understand and repel these among which is the evil of envy and jealousy. If any one will closely look into this, he will find that nothing should be more carefully guarded against by the Christian, nothing more carefully watched than being taken captive by envy and malice.

"But through envy of the devil death entered into the world, therefore they who are on his side imitate him. Hence in fine began the primal hatred: the unrighteous Cain is jealous of the righteous Abel, in that the wicked persecutes the good with envy and jealousy. He was unrighteously stricken who had been the first to show righteousness. He endured hatred who had not known how to hate. Did not the Jews perish for this reason, that they chose rather to envy Christ than to believe him? Disparaging those great works which he did they were deceived by blinding jealousy, and could not open the eyes of their heart to the knowledge of divine things.

"Considering which things, beloved brethren, let us with vigilance and courage fortify our hearts dedicated to God against such a destructiveness of evil. Moreover, there is no ground for any one to suppose that evil of that kind is confined to one form or is restrained within brief limits in a narrow boundary; the mischief of jealousy manifold and fruitful extends widely. It is the root of all evils, the fountain of disasters, the nursery of crimes, the material of transgressions; thence arise hatreds, thence proceed animosities.

"The mischief is much more trifling, the danger less, the cure easy, where the wound is manifest. But the wounds of jealousy are hidden and secret, nor do they admit of the remedy of a healing cure, since they have shut themselves in blind suffering within the lurking places of the conscience. Whoever you are that are envious or malignant, observe how crafty, mischievous and hateful you are to those you hate. Yet you are the enemy of no one's well-being more than your own; whoever he is whom you persecute with jealousy can evade and escape you. You cannot escape from yourself; wherever you may be your adversary is with you, your enemy is always within your own breast. Your mischief is shut up within you. You are captive under the tyranny of jealousy."

Is it not in order for Christian Scientists to make thorough self-examination and ascertain to what extent they are under the law of jealousy and envy? May it not be well to seriously and carefully inquire whether or not the worship of this god has not much to do with the bickerings and divisions in our ranks, as well as the failures to demonstrate Truth as it should be demonstrated in the healing of sickness?

Of course the adversary whispers all sorts of soft things into listening ears. He comes invariably in the guise of good, assuming the rôle of an angel of light. He well knows that he cannot otherwise deceive Christian Scientists. His most subtle and effective whispering is that "You are perfectly right in your view of the questions on hand. You only are right and the others all wrong.—in error." *Our side* is true and loyal, the other side untrue and disloyal."

We are easily self-mesmerized into this way of thinking, and the devil (one evil, the false claim of Intelligence and Good) is ever ready to feed our self-righteousness. Thus it is that "a flame is blown up from the sparks, magnifying small things into the greatest, and so, while soothing the unguarded and careless with a milder air and softer breeze, should stir up storms and whirlwinds and bring about the destruction of faith," etc.

While in this mental condition we are bereft of right reason, of charity, of capacity to judge righteously, and hence become hard, cold, harsh, uncharitable and un-Christlike. There is need of much more prayer and humiliation in our ranks, of a broader charity and deeper conception of love, of more kindness of affection. We need to study more deeply the Scriptures and our text-book upon this subject, as well as our Church Manual, and studying them, assimilate their meaning and bring it out in our lives. We should especially read and ponder and profit by section 1 of article viii, which we monthly read at our services. We need more of the Spirit, more of Love; less extravagant assertion, and more of good works. We shall run riot in the letter if we are not ever watchful and prayerful.

"Let him that thinketh he standeth, take heed lest he fall." There is a profundity of meaning in this Pauline admonition that we have not yet fathomed. Our own false and de-

ceived sense of security is often our greatest danger. We are apt to lose our own footing in attempting to "regulate" the footsteps of others. We are in danger of giving time which belongs to us in working out our own problem, to an over-zealous watching of our neighbor. We must learn that time given to fretting and fuming over supposed incursions into our domain by our imaginary enemies, either within or without our ranks, is time wasted,—nay, worse than wasted, for it reacts upon ourselves and makes our burden heavier.

We must *know* that we have no enemies. If we are ourselves right and serving God in the way of His appointing, the only possible result to us of seeming hardship, persecution, injustice, or cruelty is to drive us higher,—further and further away from the falsity of mere human personality, and nearer and nearer to God.

It is in this sense that we have no enemies,—indeed *can* have none.

How slow we are to learn this! Yet how brimful of just this teaching are the Scriptures! Jesus stated and restated this truth throughout his teachings, illustrating it by apt parable and minute object-lesson. Our "patient, tender, and true" Mother in Israel has written and rewritten it, and by every form of admonition and supplication, sought to arouse us from the heavy stupor in which we fancy we have enemies. And yet we continue in the false dream, stupid, headstrong, self-willed, self-righteous, self-mesmerized.

Let us awake from our stupor! Let us talk less and do more! Let us render obedience more with the heart and less with the lips.

If we were not in the belief of having enemies, we would be free from the demon of jealousy, envy and malice, for there would be no room for its assertion, or even its claim. God help us to be *Christians*.

The editorial in our last number is justly subject to the criticism which several of our readers, in the right spirit, have been good enough to make. For such criticisms we are always thankful. We made this statement: "Platforms are being prepared and promulgated, the purpose of which

is to enlighten the people and define the principles of the respective parties. The one declares unequivocally for gold as the only money standard, the other as unequivocally for silver as the only money standard." This, as a statement of fact, is inaccurate and was inadvertently made. The Republican platform in words declares for gold until by international agreement with other leading commercial nations of the world silver shall be recognized as standard money. The Democratic platform declares for the immediate restoration of the free and unlimited coinage of gold and *silver* at the present legal ratio of 16 to 1, without waiting for the aid or consent of any other nation. We regret that in our earnest desire to draw a healthful Scientific lesson from the present political contention we should have been led into a misstatement of fact. We can only say our intention was good, for it was not to discuss the financial question at all, but simply to emphasize the Scientific fact that as long as individuals, political parties, and nations, place reliance on gold and silver as their saving and redeeming power, so long are they making gold and silver their gods, thereby running after strange gods, losing sight of the one and only God, and making right government and true citizenship an impossibility. We therefore reaffirm every conclusion drawn from our former article, and as to the lesson therein contained, we have nothing to explain or retract.

NOTICE.

We again ask our friends and patrons to observe the following suggestions:

Do not send money to the editors or the editorial department of the *Journal*. This department has nothing to do with subscriptions, cards, church notices, etc.; these belong to the publisher's department. The editors will not be responsible for money sent to them or to the editorial department.

Send all articles and contributions for publication to the editorial department. This is all this department has to do with.

Do not ask us specific questions or seek to draw us into local questions which you wish to have answered, either by us personally or through the columns of the *Journal*. Were we to undertake to answer all the questions poured in upon us we should have little time for anything else; besides it is not our place to give promiscuous advice or settle local questions or differences.

Do not think because your articles or experiences are not published that there is something wrong or unscientific in them. This does not follow at all because they are not published. We select as best we can from what is sent us, and could not publish all that is sent, for want of space.

Do not conclude because your article does not appear in the first or second *Journal* published after you have sent it that it has been rejected. It may sometimes be some months before it appears.

Do not ask us,—if your articles do not appear,—to write and explain why they are not published. You little realize what you are asking when you thus write us.

It would be well for each one to retain a copy of the article sent, as it imposes much labor upon us to look up articles and return them, months after they have been received. Please observe this rule, or else send your articles with the understanding that they are contributed to Truth, and whether published or not, you have done your part and do not wish them returned.

In sending articles or letters which you expect to be published you should write only on one side of the sheet, and use ink instead of lead pencil.

We know that a little care on your part will be helpful to you and will greatly relieve the labors of this office. Let us study more and more the Golden Rule in our relations to each other and the Cause.

Our repeated admonitions and supplications of the past have been so little heeded that we shall probably keep this "prayer" standing in type for some time.—*Editor.*

In our last number the article entitled "Missionary Work" was mentioned as having been delivered in the Congregational church at San Francisco; it should have been San Rafael, California.

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In Monterey, Mexico, I met a woman who told me that while she herself did not believe in Christian Science, she had bought "SCIENCE AND HEALTH" on her way from Wisconsin, where her home was. When she reached Monterey, she met a man, a Clergyman, from the North, whom the M. Ds. had sent there for consumption. They had given him two months to live. She gave him "SCIENCE AND HEALTH," and while doing so she felt that "it was all absurd," &c., but the man read this book, and was healed by it in about two weeks.

Mrs. C. W. FRAME,
May, 1891.
New York City.

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NO. 8.

THE CHRISTIAN SCIENCE



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SEPTIMUS J. HANNA, Editor.

CAMILLA HANNA, Assistant Editor.

OFFICIAL ORGAN OF
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THE REV. MARY BAKER EDDY.

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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

VOL. XIV.

NOVEMBER, 1896.

No. 8.

THE ANNUAL CHURCH MEETING.

THE fourth annual meeting of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., was held in the auditorium of the Mother Church on Tuesday, Oct. 6, 1896, commencing at 2 o'clock P. M. The attendance was much the largest of any annual meeting yet held, it being estimated that there were upwards of one thousand present. These included Scientists from almost every part of this country and some from across the water, both England and Scotland being represented. This fact was especially gratifying as was also the unusually large representation from the Southern States, indicating as it does the rapidity with which the Mother Church is spreading her beneficent and healing branches over those parts of Truth's vineyard.

It seems to us no exaggeration to say, that a more spiritual and harmonious atmosphere pervaded this assemblage than that of any former occasions of like kind, since the days when the Mother in person attended and imparted to them the indefinable inspiration of her presence.

Copyrighted, 1896, by National Christian Scientist Association.

The retiring president, Edward P. Bates, called the meeting to order, and said:

"I desire to extend to you, my brothers and sisters at this meeting, a word of welcome. We who have the privilege of residing in this vicinity, and can attend the worship here, perhaps can appreciate more than you think, the blessing of the service of God in this house. And it is a great pleasure to know that at times and periods you may come here and worship with us. Our only wish is that it were possible that you might always worship with us. We have seen within the past few days, and also to-day, our brothers and sisters who have come long distances to attend this meeting. We want you to feel all the cheer and all the good, and all the love there is in Christian Science, as coming from us to you, and also from you to us. We have not greeted one of you yet, but the same love has come to us. In Christian Science, locality, section, distance is abolished. The North, the South, the East, the West, all come together in one common cause to worship God aright. We come here to express to each other that love which is only expressed in demonstration of Christian Science. It never was expressed in any other way. It never will be, only through the demonstration of the Christ-Truth. Come, then, and worship with those who are privileged to worship in this vicinity, as often as you can. If you come in great numbers we will give you our seats. We will always give you our hands. We will always extend our love to you."

"One of the rules of this church is, that the officers are appointed yearly. Our church clerk, Mr. Johnson, will now read the names of the officers appointed for the ensuing year."

The names are as follows: President, Septimus J. Hanna; First Reader, Septimus J. Hanna; Second Reader, Mrs. Eldora O. Gragg; Clerk, William B. Johnson; Treasurer, Stephen A. Chase.

Mr. Bates then said: "It is my great pleasure, as well as my privilege, to introduce to you your president for the ensuing year. I have a word to say about him, and that I can truthfully say: He loves our Leader, he loves the Church, he loves every Christian Scientist. I introduce to you S. J. Hanna, your president for the ensuing year."

Mr. Hanna said: "Friends and Brethren (and this includes generic Man, and generic Man includes Woman): The lesson we are all endeavoring to learn, and which we must learn, is that of obedience. When Truth calls, it is not for us to question, or murmur or rebel, but to implicitly obey. No matter whence Truth calls us, if it comes in such manner that we know it to be the call of Truth, it is our duty to respond. It is in this spirit, I trust and believe, that I accept the call, which, in their wisdom, our good brothers, the Christian Science Board of Directors, have given me. Mortal sense would say that they are imposing upon me an additional burden, but we have to know that in Truth there are no burdens. The additional duty imposed upon me is an honor, a privilege, a sacred trust, and God in His infinite strength will sustain me in the discharge of it. In this spirit I thank the Board of Directors for this added expression of their confidence and esteem."

Hymn No. 161, written by our leader, was then sung, after which Exodus 20 : 1-6, and Matthew 5 : 2-12, were read, being followed by silent prayer and the Lord's Prayer.

The president then said: "It is my happy privilege to read to you a message from our teacher, leader and guide, our loving and long-suffering Mother in Israel."

The message is as follows:—

"BELOVED BRETHREN, CHILDREN, AND GRANDCHILDREN:—

"Apart from the common walks of mankind, revolving oft the hitherto untouched problems of Being, and oftener perhaps, the controversies which baffle it, Mother, thought-tired, turns to-day to you—turns to her dear church to 'tell the towers thereof'—the remarkable achievements that have been ours within the past few years; the rapid transit from halls to churches, from unsettled questions to permanence, from danger to escape, from fragmentary discourses to one eternal sermon; yea, from darkness to daylight, in physics and metaphysics.

"Truly, I half wish for society again; for once, at least, to hear the soft music of our Sabbath chimes, saluting the ear in tones that leap for joy with love for God and man.

"Who hath not learned that when alone, he has his own thoughts to guard, and when struggling with mankind, his temper, and in society, his tongue? We also have gained

higher heights,—have learned that trials lift us to that dignity of Soul which sustains and finally conquers them; and the ordeal refines, while it chastens.

"Perhaps our church is not yet quite sensible of what we owe to the strength, meekness, honesty, and obedience of the Christian Science Board of Directors; to the able editors of the *Christian Science Journal*, and to our efficient Publishing Society.

"No reproof is so potent as the silent lesson of a good example. Works, more than words, should characterize Christian Scientists. Most people condemn evil-doing, evil-speaking, yet nothing circulates so rapidly; even gold is less current. Christian Scientists have a strong race to run, and foes in ambush; but, bear in mind that in the long race, honesty always defeats dishonesty.

"God hath indeed smiled on my church,—this daughter of Zion; she sitteth in high places; and to deride her is to incur the penalty of which the Hebrew bard spake after this manner: 'He that sitteth in the heavens shall laugh; the Lord shall have them in derision.'

"Hitherto I have observed that in proportion as this church has smiled on His 'little ones,' He has blessed her. Throughout my entire connection with the Mother Church, I have seen, that in the ratio of her love for others, hath His love been bestowed upon her, watering her waste places and enlarging her borders.

"One thing I have greatly desired, and again earnestly request, namely: that Christian Scientists here, and elsewhere, pray daily for themselves. Not verbally, nor on bended knees, but mentally, meekly, and importunately. When a hungry heart petitions the divine Father-Mother God, for bread, it is not given a stone, but more grace, obedience, and love. If this heart, humble and trustful, faithfully asks divine Love to feed it with the Bread of Heaven, health, holiness, it will be conformed to a fitness to receive the answer to its desire; then will flow into it the 'river of His pleasure,' the tributary of divine Love, and great growth in Christian Science will follow,—even that joy which finds one's own in another's good.

"To love, and to be loved, one must do good to others. The inevitable condition whereby to become blessed is to bless

others. But here, you must so know yourself, under God's direction, that you will do His will even though your pearls are down-trodden. Oft-times the rod is His means of grace, then it must be ours,—we cannot avoid wielding it if we reflect Him.

"Wise sayings and garrulous talk may fall to the ground rather than on the ear or heart of the hearer. But a tender sentiment felt, or a kind word spoken, at the right moment, is never wasted. Mortal mind presents phases of character which need close attention and examination. The human heart, like a feather bed, needs often to be *stirred*, sometimes roughly, and given a variety of *turns*, else it grows hard and uncomfortable whereon to repose.

"The lessons of this so-called life in matter are too vast and varied to learn, or to teach, briefly, and especially within the limits of a letter. Therefore I close here with the apostle's injunction: 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.'

"With love, mother,

MARY BAKER G. EDDY."

By request this message was read a second time.

On motion of Mr. Edward P. Bates a committee of three was appointed to draft a suitable acknowledgment of the Mother's letter, and send her a message of love and greeting from the assemblage. The motion was unanimously carried by all rising, and the following committee appointed: Mr. Edward P. Bates, Mrs. Laura E. Sargent, Mrs. Ruth B. Ewing.

After retiring for a short time the committee reported the following:—

"Boston, Mass., October 6, 1896.

"TO THE REVEREND MARY BAKER EDDY, Pleasant View, Concord, N. H.

"Dearest Mother:—We, your children, assembled at the annual meeting of our church, coming from New Bruns-

wick and elsewhere in the Dominion of Canada, the Atlantic Coast states, the Gulf of Mexico, the Pacific Slope, and the states intervening; also from Great Britain and Scotland, send greeting.

"Words are inadequate to express what our hearts feel in acknowledgment of your inspiring message of love. This gathering of over one thousand of your children in the Mother Church is made possible only through your demonstration. We appreciate, as never before, the blessing of this hour which you have prepared for us, and desire to express to you our deep sense of love and gratitude for your explication of the 'Beauty of Holiness' as set forth in your daily life; its loving self-sacrifice, faithfulness, and purity, through which the greatness and glory of Christian Science have been revealed.

"The dominant tone of this meeting is love, which you have taught us is the reflection of Divine Being, and the only way to harmony and the manifestation of the unity of the body of Christ.

Edward P. Bates,

Signed: Laura E. Sargent.

Ruth B. Ewing,

Committee."

REPORTS OF OFFICERS.

The clerk of the church submitted the following report:—

"During the last church year, besides the regular quarterly meetings, sixteen special meetings have been held. The total membership of the church at this date is 5,931. Among the number added to the roll during the past year are several from foreign countries.

"Complying with our teacher's instructions published in the October number of the *Christian Science Journal*, 1895, a children's Sunday School was organized October 6, 1895. Children under twelve years of age are admitted to the school, but cannot remain as scholars after becoming fifteen.

"On Communion Sunday, January 5, our hearts were made glad by the presence of our beloved Teacher and Leader. As she entered the auditorium, accompanied by her son, Dr. E. J. Foster Eddy, the congregation arose and

remained standing until she was seated. Dr. Eddy introduced the teacher in a very tender and loving manner as 'my mother and your mother.' Mrs. Eddy then addressed the congregation for about twenty minutes. Her precious message of love was listened to with deep attention and could not fail to prepare the minds of all who heard it for the spiritual communion which immediately followed. Any who were not privileged to hear the message will find it published in full in the February number of the *Christian Science Journal*, 1896.

"The growth in interest in Christian Science is clearly manifested. A little more than a year ago the increase in the numbers attending the Friday evening meetings made it necessary to hold them in the auditorium. The attendance at the morning service has also steadily gained in numbers until many have stood during the services, and others have gone away disappointed at being unable to procure seats. To broaden the opportunity of those who desired to listen to the word of God as expounded by Christian Science, our beloved teacher advised that two services be held each Sunday. In compliance with this advice two services have been held since April 19, 1896. The need for this extra service is proof of the great work that is being done by the preaching of our pastor, the Bible, and *Science and Health with Key to the Scriptures*, ordained for this church by our Pastor Emeritus.

"The testimonials given in the Friday evening experience meetings are irrefutable proof of the good that Truth is doing through members of the Mother Church. From members far and near we hear of the wonderful healing that is continually being done through the reading of our text-book and teaching of Christian Science. Many of those who have been healed speak of the joy and peace that have come to them since they have found this new way, of their ability to conquer sins which have held the mastery over them, and also how precious the Bible has become to them since they are able to read it in the light thrown upon it by Christian Science.

"Although many of them have never seen our teacher, Mrs. Eddy, in person, they have learned to love her and express their heartfelt gratitude for her priceless gift, our

text-book, *Science and Health*, and speak in endearing terms of her who is the Way-shower in this age to lead all mortals out of the bondage of sense into the glorious liberty of the sons and daughters of God.

William B. Johnson, Clerk."

The retiring treasurer, Mrs. Mary F. Eastaman, submitted her Annual Report showing the financial condition of the church from October 1, 1895, to October 1, 1896, as follows:—

Amount brought forward from October 1, 1895	\$7,870.72
Sunday collections	2,890.93
Sunday subscriptions	1,299.49
Per capita tax	7,115.94
Pew rentals	4,788.20
Gift from Rev. Mary Baker Eddy	200.00
Gift from Mrs. Pope	24.40
Dividend, Chelsea Savings Bank	104.92
Dividend, Home Savings Bank, Boston	32.78
Sale of old coin	8.05
 Total Receipts	\$24,335.43
Total Expenditures	<u>19,457.94</u>
 Balance on Hand	\$ 4,877.49
Largest monthly collection, March, 1896	\$338.57
Largest Sunday collection, April 5	139.00
Average collection	60.22
Largest monthly subscription, October, 1895	142.50
Largest Sunday subscription, June 28	67.00
 <i>FLOWER FUND.</i>	
Amount brought forward October 1, 1895	\$188.51
Sunday School collections for year	<u>130.46</u>
 Total	\$318.97
Amount expended	<u>164.50</u>
 Balance	\$154.47

Miss Lillian Brainard, Secretary of the Sunday School, submitted a report of which the following is a synopsis:—

"The Christian Science Board of Directors, in compliance with our Mother's request published in the October number of the *Christian Science Journal* organized a children's Sunday School by electing Mr. Joseph G. Mann, Superintendent, Thomas W. Hatten, Assistant Superintendent, and Mrs. Mary F. Eastaman, and Mrs. Ella E. Williams, teachers for

the term of one year from October 6, 1895. On November 20, 1895, James A. Neal was elected an additional teacher for the Sunday School. On January 24, 1896, the following rule was adopted by the Board of Directors:—

"Children under twelve years of age shall be admitted to the Sunday School; but none shall remain therein as scholars after they are fifteen years old." On this date Miss Lillian Brainard was elected Secretary of the Sunday School. On February 24, 1896, Miss Mary Alice Dayton was elected an additional teacher for the Sunday School.

"To the children in the Sunday School, of the First Church of Christ, Scientist, in Boston, is accorded the privilege of furnishing flowers for Mother's room, and a weekly collection is used for this purpose.

"The average collection for the year was \$2.91 each Sabbath.

"Average attendance 71; largest collection \$7.15; largest attendance 98."

Miss Elsie Lincoln then sang a solo, the Mother's Hymn No. 163.

The next in order were letters, telegrams and reports from the field. The clerk read an interesting letter from C. Henry Clark of San Diego, California, and a telegraphic message of love and greeting from Mrs. M. E. Albright on behalf of First Church of Christ, Scientist, of Traverse City, Michigan.

The president announced that the meeting would adjourn at four o'clock, under the rule, and there would be a little less than an hour in which to hear the reports.

Reports were submitted from several places, amongst which were Chicago, New York City, Buffalo, N. Y., Cleveland, Ohio, as well as other places in this country, and also one from Edinburgh, Scotland. These reports were of the most hopeful and encouraging character, showing a marvelously rapid growth and increase in interest, as well as satisfactory progress in the line of securing churches and erecting church buildings, and the excellent results of church work in general under the new order of service.

Before closing, the president read passages from Science and Health with Key to the Scriptures, pages 463, 67, and 167, and then at his request the large audience repeated in most impressive unison the Scientific Statement of Being, the meeting closing with the Mother's hymn, No. 178, and benediction.

THE VALUE OF EXPERIENCE.

WILLIS F. GROSS.

DO we as Christian Scientists realize how much is to be gained from our present experiences if we will but profit by them? Do we appreciate the opportunities afforded us every day and hour to demonstrate the Truth of Being? In looking for great blessings we are apt to overlook the many little things which help to make the great ones. Likewise, we let opportunities go by unimproved, because we are looking for a chance to do some great work. The selfishness of mortal man causes him to want to do a work he is not able, or to wish for something he has not earned. He has not yet learned to be satisfied in doing what he can do and to be content with his wages. He wants what he sees others have, and frequently complains because his wishes are not gratified. Even though he may call himself a Christian Scientist, yet he is too apt to estimate happiness and harmony according to the abundance of the things that are seen.

Each individual experience is a mine of richest treasure whose gems lie buried beneath the surface. Only he who goes beneath the material sense of things can find these treasures and know their value. The hard work of digging is forgotten in the joy of possession.

Much as we may desire the blessings of spiritual existence, let us know that we cannot have them unless we labor for them. Do we say we do not have the chance to work? Perhaps we do not have the opportunity we desire, but we do have the opportunity to do a work we are capable of doing, and which is very necessary that we should do, even though it may not bring us the reward we hope to receive. Still it is a work for us to do and will bring its own reward.

We must remember it is our own experience, and not another's, that is to bring us spiritual gain. We must "work out our own salvation"; profit by our own experience; and find the kingdom of heaven within our own consciousness. We must demonstrate that "all things work together for good to them that love God." How can we do this if we

murmur because of our lot, or complain because we are not permitted to do the work we want to do?

We are told to "rejoice evermore" and "in everything give thanks." It is an easy matter to rejoice and give thanks when the senses say there is harmony; but when these testify to the contrary, then it requires demonstration to make nothing of the material and find in the spiritual a reason for rejoicing. The discords of sense do us good for they compel us to turn to Truth, and each bitter experience helps us to learn some lesson that will be of great value.

Jesus, the sinless one, was "in all points tempted like as we are, yet without sin." He pointed out the way for us. Science and Health with Key to Scriptures, has made that way plain, and teaches us how to work with Scientific certainty. We must walk in this way for no other leads to heaven. We must look to the spiritual fact of Being until we become so firm in the consciousness of Truth and Love that we are not disturbed by the manifestations of evil. This will give us plenty of work to do and each effort will receive a reward. Each day affords us many opportunities to show how firmly we believe that God is the only power and Love the only intelligence.

The Master said, "Sufficient unto the day is the evil thereof." And how true! To many of us the claims of evil oftentimes seem more than sufficient; and we wonder why it is we have so much to contend with, while, to our sense, others have so little. Our work is to prove the unreality of evil and then we shall not be affected thereby. The promise is that we shall not be tempted above that we are able, and that God will be a present help in every time of need.

We may wonder why a particular claim of evil should present itself so often and make us so much work. If we examine ourselves we shall find that we believe in the reality of that error and are afraid of it accordingly. When the Truth becomes so real to our sense that the error is unreal, then we have gained the victory over it. Each claim of error that presents itself must be met in this way, and the experience of each day gives us plenty of work to do.

Seeing that each victory over error brings a rich reward, do we value our experiences as we should? May we not

now have the opportunity to do a greater work than we think? Have we so profited by to-day's experience that it does not need to be repeated? If we have not learned the lesson it would teach we are not ready for the next.

Perhaps we do not say, "Thy will be done." We may not be willing for God to work in us and through us, causing us to fill our own niche, doing the work that is ours to do. It may be that we want to do a work that shall be seen of men. We may want to bring out wonderful demonstrations in healing the sick, and fill important positions. These are good works and must be done, but perhaps it is not our privilege to do them at this time.

Much of the work that must be done will never be seen or known of men. It may require more self-denial to do this work, but the experience will teach us to humble self. If in the past we have desired human recognition and appreciation, we must give up these idols of sense. For God alone we must work. He is just and will abundantly reward every effort of our lives. Self is not satisfied to receive no human recognition, but we must become altogether unselfish. Our present experience may be such that we are compelled to make this demonstration. If so let us not complain, but rejoice. With a song of thanksgiving let us take up our cross and bear it manfully until we are able to lay it down through demonstration of Truth and Love.

The experiences of Jesus afforded Him the opportunity to teach mortals by example, as well as precept, how to meet and master every claim of evil. "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." If we follow His example we shall be richer because of every experience, and able to say with Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen."

Paul's thorn in the flesh afforded him the opportunity to learn the all important lesson that God's grace was sufficient for him. He tells us that he besought the Lord thrice that this messenger of Satan might depart, but his prayer was not answered in the way he desired. How much more

did he gain when he learned that God's grace was sufficient to sustain him under any and all circumstances?

Our present experience may be like Paul's. Perhaps there is a thorn in our flesh,—some manifestation of error which has not disappeared even though we have done our utmost to demonstrate over it. Then here is the opportunity for us to prove that God's grace is sufficient for man to-day, and that man need not be left comfortless. Are we willing to strive for that clear consciousness of God's allness wherein we shall not be disturbed by the error? If we succeed in this demonstration we shall value the experience because it brings us a higher sense of infinite Good.

Because Paul had learned how to profit by his experiences he loved them. He said, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in distresses for Christ's sake; for when I am weak, then am I strong." He rejoiced because the discords of sense, more than its harmonies, enabled him to "put off the old man with his deeds." Since he was called upon to pass through these experiences, it was better for him to do so cheerfully and make the best of them.

Now how about ourselves? Shall we complain because of our lot? Should we not rather rejoice and make the best of all things while we earnestly strive for a higher sense of existence? When discord comes and we are troubled on every side there is but one place of refuge and that is to go higher. The experiences of mortals tend to purify them. The dross is consumed and the pure gold remains. The process of purification must continue until all error is consumed. If it seems long and severe let us remember that the ore which remains longest in the hottest fire comes out the purest gold. It is wisdom to make the best of our experience. If to-day we have much to contend with, let us meet it with a clear and calm realization of Truth just as we shall wish we had done when it is past.

In the Sermon on the Mount are rules for us to work out in daily practice. If we obey them each and every experience will bring a rich reward. We never see so clearly why the Master taught as He did, as when we have kept His commandments. If we have loved an enemy we see more clearly why we should love our enemies. To love those who

hate brings us a higher and clearer realization that God is Love, than we could have gained by simply loving our friends who love us in return. We may be tempted to personalize error and blame others for the discord we suffer. If we yield to the temptation we find it does not help matters. Wherever error is manifested we must demonstrate its nothingness. There is no other way to escape the suffering it causes. We should ask ourselves, What lesson is there in this experience for us to learn?

We say we want the opportunity to work. Every day affords us that opportunity. It may not be what we wish, but shall we refuse to work because we want to do something else? We must prove our fitness to work. This we cannot do if we do not willingly and cheerfully perform each task assigned us. If by clinging closely to Principle in all things, we prove ourselves faithful servants in our present position, God will use us in the way that will enable us to do the most good for ourselves and humanity. Can we ask more than this?

We may feel that under other circumstances we would be more faithful, but if we are not faithful in that which is least (our present experience) what evidence is there that we would be faithful in much? No doubt our present condition is such as will enable us to make the most rapid spiritual progress if we will but improve the opportunities we have. The many claims of evil that oppose us, should urge us on to greater efforts. Some one has said that we rise by means of the things we put beneath our feet. How true is this in the work of Christian Science. All the manifestations of evil must be put beneath our feet (spiritual understanding) for there is no other way to gain the victory over them.

We waste much precious time in comparing our lot with others and thinking what rapid strides we should make if we had no more to contend with than we think they have. Such thinking is time worse than wasted. We must be up and doing if we would find heaven here on earth. Suppose another has less to meet than we have, does that make our work any harder? Certainly not. We have our work to do and it all depends upon ourselves. If we argue we have a hard time and complain because of the heavy burdens, we need not be

surprised if things seem to grow worse and worse. We must be Christian Scientists indeed, no longer thinking and talking of evil as real, but ever declaring "God is all, there is naught beside." We shall see these mortal illusions fade from our view as we rise into the harmony of spiritual consciousness. Then how sweet will be all the experiences which to-day we call bitter.

Pleasant View, Concord, N. H., Sept. 29, 1896.
J. A. WILMORE & CO., New York.

Dear Sirs:—Accept my thanks for the beautifully bound, valuable volume that you have presented to me. My opinion of your book is at your disposal. I shall forward a copy of it for publication in the *Christian Science Journal*, Boston, Mass., and without doubt, Christian Scientists will patronize your work.

"The Bible Interpreter: or Improved Helps to Bible Study," published by J. A. Wilmore & Co., 24 East 24th Street, New York City, is well entitled to this title by reason of its utility, usefulness and convenience. It is elegantly bound, and so arranged in subjects as to be the best topical work on the Scriptures that I have examined. Every Bible scholar should own this book.

Very respectfully,

MARY BAKER G. EDDY.

It has been our privilege to carefully examine the above work, and we cheerfully add our testimony to its excellence. As a ready Bible reference and help in Bible study, we have never seen its equal.

JOSEPH ARMSTRONG, Publisher.

S. J. HANNA,

Ed. Christian Science Journal.

The following lines were written by a physician who, through Christian Science, was healed of a disease from which he had suffered for many years:—

CHRISTIAN SCIENCE:—Bless'd product of the highest law;
Merited epitome of all that Love foresaw:
Result of man's necessity, advancing light
From all that's known, and is to make our future bright.
A glorious outcome of profound and sincere thought;
An Oracle of worth, in whom the truths if sought,
Are limitless, immutable, and found to be
Sweet-toned, and with our choicest thoughts in harmony.

M. G.

OPENING OF A CHRISTIAN SCIENCE CHURCH IN NEW YORK CITY.

TO-DAY is one of much interest to the Christian Scientists of the metropolis, inasmuch as they will open the first church edifice owned by their denomination in this city. This edifice is the property of the oldest organization of Christian Scientists in the city, and is at No. 137 to 143 West Forty-eighth St., known as First Church of Christ, Scientist, which was organized and chartered as a church in 1887. The services of this congregation were first held in the hall of the Columbia Institute. From there the society moved to a small hall opposite the Windsor Hotel, on Fifth Ave. They next occupied Hardman Hall, and, outgrowing this, leased Scottish Rite Hall. Here the church has worshiped up to the present time. From the beginning of its organization it has enjoyed substantial and steady growth.

From 1887 until 1895 the Rev. Augusta E. Stetson was pastor of the church. In 1890 Carol Norton became identified with the society, and in 1892 was made assistant pastor. In 1895 a change in the order of conducting services was instituted by the founder of Christian Science, the Rev. Mary Baker Eddy. This change consisted of designating the two textbooks of the movement, the Bible, and Science and Health with Key to the Scriptures, by Mrs. Eddy, the pastor over all the Christian Science churches of the world. Those who had heretofore been known as pastors were hereafter to be known as readers, their titles to be First Reader and Second Reader, and were to be officially appointed by the church. The sermons consist of references read from these two books, without comment, on a given topic chosen by a Central Bible Lesson Committee in Boston for each Sunday in the year. The new order has already become a marked success, and makes a beautiful discourse. The rest of the service consists of congregational singing, with anthems and solos, silent prayer with the audible repetition of the Lord's Prayer, with its spiritual interpretation as found in Science and Health with Key to the Scriptures.

The service to-day will be the usual one for this date, except that the sermon will be specially adapted to the opening of the new edifice, the subject of which will be "The House of the Lord." The same service will be repeated this evening at 8 o'clock. The readers of Metropolitan Third Church of Christ, Scientist, will assist at the evening service. Many visiting Scientists are in the city. The acquisition of this church is one of a number of like purchases of recent date by Scientists. The mother church of the denomination is known as The First Church of Christ, Scientist, in Boston, and was erected at a cost of over \$200,000. The edifice of this church is a testimonial of love and gratitude to the Rev. Mary Baker Eddy from the Christian Scientists of the world, and was dedicated in January, 1895. Christian Science was founded by Mrs. Eddy. In 1870 she published the first edition of its text-book, *Science and Health with Key to the Scriptures*, which is now in its 111th edition of a thousand copies each. This, with her other works, constitutes the standard literature of the movement. The denominational life of the body is simple. While the mother church in Boston has no official control over any of the branch churches, yet these churches reproduce almost in detail the government and conduct of the parent church. There is thus evolved a marked degree of unity and harmony.—*New York Tribune, Sunday, Sept. 27, 1896.*

The first edifice dedicated to Christian Science in this city was opened yesterday with appropriate ceremonies by the First Church of Christ, Scientist. The property at 137 West Forty-eighth Street, was formerly All Souls' Protestant Episcopal Church. It has been remodeled.

More than a thousand believers were present, and several hundred members of other churches by special invitation. In the audience were official readers from Christian Science churches in Portland, Oregon; Butte, Mont.; Atlanta, Americus and Macon, Ga.; New London, Conn.; Colorado Springs, Col.; Amsterdam, Lockport, Albany, Kingston and Brooklyn, N. Y.; Detroit, Mich., and Toronto, Canada. The discourse was read by the official readers of the congregation of the First Church of Christ, Scientist, the Rev. Augusta E. Stetson, C. S. D., and Mr. Carol Norton, C. S. It

consisted of references from the two textbooks of the religion, the Bible, and Science and Health with Key to the Scriptures, on the subject, "The House of the Lord."

As an organized religion, combining a system of medical therapeutics demonstrated metaphysically, Christian Science has been taught in this country only about thirty years. Its original textbook, Science and Health with Key to the Scriptures, of which the Rev. Mary Baker Eddy is the author, was first published in 1870. There are three Christian Science congregations in this city. Within the last year or so handsome churches have been erected in Boston, St. Louis and Providence, R. I.—*New York Times, Monday, Sept. 30, 1896.*

YE SHALL FIND REST.

LAURA DUNBAR.

O WANDERER in a foreign land,
In mortal mind's domain,
What art thou seeking? Rest and peace?
Alas! thy search is vain.

O wanderer, thy footsteps turn!
Turn toward a kingdom fair,
Whose Ruler is the Mind Divine,—
Sweet rest awaits thee there.

The way? Ah, yes, there is but one,
Love is the faithful guide;
Truth lights the narrow pathway bright;
Life guards, whate'er betide.

Within the realm of perfect Mind
That fills infinity,
Rest, peace and harmony thou'l find.—
Gifts of Divinity.

This kingdom fair is thine own home.
Thy Father's rich bequest;
Thy wanderings cease, thy birthright claim,
And be forever blessed.

A BELIEF MERELY.

W. P. M.

"I DO not understand what you mean by a belief."

We were sitting upon a high bank, near a waterfall, and the yellow river-flood foamed beneath "like beer" my friend had said. A great building crowned the height above the fall, like a Norman castle with battlements. "What is that cliff-castle there but a belief?" I said. We talked about it together. We rose up and went through the great iron gateway with its spiked portcullis lifted. A multitude of men were busy within. Loaded wagons came jolting to the open doors, and grain sacks were carried within—enough to feed an army. Huge bales of hops were hoisted into other doors—the leaven for the bread of a great multitude. Men with unwieldy bodies and bloated faces rolled barrels upon trucks, then drove off slowly their sleek ponderous horses. A locomotive shrieked, then rumbled its train of cars towards a warehouse, and men began to load upon them cases packed with straw. Upon all this bustle the high battlemented walls looked down as if they were age-lasting.

Within, there was the ceaseless hum of machinery turning, and men going about. They were engaged in a service—the service of a belief. No gem-bedight idol had more care and polishing than the shining copper spheres connected with this worship. And the keeper of the brass-hooped vats was as proud of their capacity as an ancient Greek might have been of the deeds of Hercules. Prouder yet was the guardian and director of the visible motive force which kept going the innumerable wheels and flapping belts. Immense seemed to be the scope of the power he controlled, and he spoke as if he were the guardian of a god. Yet he might have been doing better for the world in spinning a prayer-wheel than in keeping that great engine moving in the service of this belief.

And for what was all this labor, pride and devotion? The owner who felt himself to be the centre and source of all the seeming industry, believed the castle and its garrison to be

the result of brains—his brains. He could prate of enterprise, and what he beheld about him was to him the sign of prosperity. His beautiful wife at home in her white and gold parlor was also a sign that he was well-to-do. Yet he was but the king in a kingdom of belief, and the others but the priests and servants of those subject to that belief. And those who were subjects and paid tribute to king and priest about them, it is a long, sad story. They pay their money for that which is not bread, though made from the good grain of the earth. They believe a lie and hence are forever unsatisfied. All over the city they have their synagogues and groves; thither they come seeking blessing and get it not, but rather woe and a curse.

How blessed is the light! And water, what is it but liquid light? Symbol of purity, of Truth which refreshes those who are athirst for better things. Water from the pellucid spring, from the cool clear depths of the lake, is for man's drink. Grain which is the gold of autumn fields is for his food. Belief takes the grain, quickens it, kills it, macerates it, all according to its ritual, and mingles it with the water to make a thirst-producing drink, yellow, turbid and foamy like the river in flood. Only as Belief has power can the sons of men be deceived by this bitter lie.

Change the belief!—what then? Silence in this court-yard. The green blades of sprouted grain appearing; rust upon the engines and green poison on the vats; spider webs woven upon the wheels; bats fluttering at night from the broken windows; the king and his court, horse and driver, the singer and his wine-song, all gone. At last the walls themselves but an indistinguishable heap of ruin upon the hill-crest.

"All very good," said my friend, "but this belief is stronger than your imagination of better things."

"It is not," I said. Then came over me a great rush of faith in the Good, hope in the Truth of God and love for the bewildered children of men. I could hear the old prophets crying: "Ho, everyone that thirsteth, come ye to the waters"; Jesus the Son of Love saying: "If any man thirst, let him come unto me and drink." I could see the millions of earth to-day with parched lips aching, and affections famishing for Truth and Love. I had known the anguish of that famish-

ing, and also how God through Christian Science to-day is sending that which satisfieth. I could almost hear the words of doom: The kingdom of Belief is fallen, is fallen; no longer shall men be deceived by its intoxications; no longer shall any lie have power over the sons of men! Water of Life!—the very sound of the words in mind brought a passion of joy. I forgot the skepticism of my friend, and my own; I knew that the evil is *a belief merely*. The sense of doom—thunder and flame-flashing and the voice of words, went by. Instead of the terrible and great angel of wrath against evil, was the dove, with its twin-wings of the patience and peace of motherhood. The bleak mountain of Judgment was no more remembered; there was only the Paradise of God with the river, the water of Life, “clear as crystal,” flowing through it. I knew also that this clear Truth was the revelation in the Book “whose leaves are for the healing of the nations.” How shall the misery and thirst of false belief remain before this?

THE MORPHINE HABIT.

A. A. SULCER, M. D., C. S.

UNDER this caption, in a recent number of the *Medical Brief*, appears an article by R—, M. D., of Toronto, Canada. It is his response to a brother physician's appeal to his confrères for a way of escape from a terrible task-master. The doctor gives a method of treatment, vouches for its efficacy, says there is positively no other cure, and asserts that he “never saw a failure to cure any man or woman who really wanted to be cured by this method.” His formula is so strikingly unique that, at first glance, the medical profession might fail to recognize it as officinal; nevertheless, in these days of “brilliant uncertainties and conflicting theories” it is refreshing to learn a clearly defined treatment warranted to cure a habit so dreadful that it has not only baffled the skill of the greatest practitioners, but has wrecked and overwhelmed with degradation many of the brightest minds of the profession itself.

The doctor prefaces thus: “I am one who believes God helps those who help themselves, and that He can only help

those whose wills are brought into harmony with His will." He then quotes from Matt. 10 : 1, and proceeds to his formula, the first step of which is compounded of declaration, explanation and remedy: "I am just as sanguine that the power of the Holy Ghost can be demonstrated now as then, if the conditions of repentance, submission and faith be experienced; and I am equally satisfied that apart from this power there is no remedy known to the medical profession that can restore the nervous system of a person whose will power has been thus weakened; so that I take my stand and say it out, and write myself,—a practitioner of over twenty years in Toronto,—down as ignorant of any panacea for alcohol, morphine, chloral, cocaine, etc., apart from the power of the Holy Ghost in His influence over the hearts and consciences and bodies of men and women. . . . Sincere submission, honest prayer and a faith that has no element of doubt in it must be the means to the end."

And now, from this pure and elevated thought, from this high spiritual range, the doctor abruptly descends to the very abyss of materialism and adds: "As a help during the time the devil will be trying his tactics to discourage, though it is to be hoped a 'Get thee behind me Satan,' may make it brief, let the use of three whites of fresh eggs beaten up with a glass of fresh milk, every four hours, be taken to restore the nerve waste that has been produced by the guilty conscience and consequently vitiated appetite, the result of the morphine habit."

We are left in darkness why just three eggs, or why just once in four hours, but so long as it is the proper thing, the reason is immaterial if the dose is not.

Like Peter, the doctor starts out to walk upon the sea of divine therapeutics with the greatest apparent faith in his Lord, but when he sees the devil coming, instead of proving the reality of that faith by reaching for his Master's hand, he yells for milk and fresh eggs. Yet he does not appear to realize his position, for, having administered his dose and arrived at a brief resting place, he draws a long breath and exclaims, "There is nothing impossible with God, and a man is a fool who will not believe it." I should say not, especially if some poor little worm of the dust steps valiantly forward with his shield of lactated albumen and sees to it that

the Truth is protected from Satanic interference during his effort.

In over twenty-five years of "old-school" practice I have seen some queer prescriptions, but none quite so novel as this. Bacteriological fads, hypnotism and X-rays are not to be compared with Dr. R's. discovery of the immunizing power of milk and raw eggs against the subtleties of his Imperial Sootiness; and, apropos, should his prescription become generally adopted in all cases of tempted-of-the-devil, daily quotations would soon indicate unusual activity in the egg market, and we might feel assured of increased financial confidence amongst egg farmers.

The doctor's heart misgives him somewhat, however, when he has once really launched his prescription upon a thoughtless world; he evidently fears he may be misunderstood by such of the profession as are only partially familiar with metaphysical vagaries, and hastens to call attention to the fact that *his* mental niche is free from cracks, and that its contents are sound, smooth and unstained. "Lest I be taken," says he, "for a Christian Science idiot or a faith without works fool, I mention the fact that I am neither the one nor the other"; *he* is of a different species, "an old-school theologian." It is good in him to thus qualify himself, for we Christian Scientists have already enough reproach to bear, without plain, common, every day idiots palming themselves off upon us.

But when the good doctor shall have gained just a little understanding of what Christian Science really is, when he has once mastered even its rudiments, he will be far enough in advance of his present personal phase of the "old-school theology" not to attempt to dilute it with milk and raw eggs, and to understand why we are grateful to him for making it clear that he is not our particular kind of an idiot. Not until he is able to eliminate from his prescription all material agents, and fearlessly and *fully* rely upon God who, indeed, alone healeth, will he be entitled to bear the honored name of Christian Scientist. And, unless his mental and spiritual gear are in worse order than I think, he will not then be an idiot of any kind. He will then be able to say with consistency as well as with truth, "There is nothing impossible with God," and to understand that this would still hold true were there neither eggs nor milk in the cosmos.

HONESTY IN CHRISTIAN SCIENCE.

E. C. C.

A WRITER on Christian Science has said, "Its Principle is as unrelenting as Sinai's law."

To be honest in Christian Science means much more than is usually implied by the word. In a worldly sense the command "Thou shalt not steal" means simply that we should not appropriate the property of another, but to a Scientist this command means vastly more than that. It takes us into the realm of Mind, and forbids a trespass even upon the thought of another, which should be guided alone by the Mind divine. It demands also that we should not cheat ourselves out of our own inheritance, our "estate of boundless Good," by being faithless stewards over the talents which were given us, the ability to become transparencies of Truth and Love.

It is a form of dishonesty to withhold the homage we should bear our Maker, and which is due to Him alone, by acknowledging a separate power, and bowing down to worldly idols, or to withhold the love we should bear our neighbor, and which is his by divine right. It is with *all* our heart we are commanded to love the Lord, our God, and our neighbor even as ourselves.

We are failing in strict honesty when we "judge unrighteous judgment" thereby bearing false testimony by judging after the flesh. It is by the fruits of the Spirit that all are to be known, proving the unreality of matter.

It is a species of gross dishonesty to seek the benefits to be derived from Christian Science and withhold the credit due Rev. Mary Baker Eddy, as its Discoverer and Founder, or fail to acknowledge the great work she has done for the world. It is also dishonest for one to appropriate the good resulting from Christian Science, and refuse to admit that it was derived therefrom. A failure to give justice to whom justice is due, will hinder one's advancement and prevent demonstration. "With what measure ye mete, it shall be measured to you." In order that Christian Science may do its perfect work patients must be honest to their God, honest

to their healer, and honest to themselves, withholding not the testimonials to the power of Truth and Love—ready to pay tribute to whom tribute is due. “Render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.”

Human sympathy wrongly applied is a dishonest claim. Stripped of the apparently saintly character in which it is disguised it is a robber. It robs the would-be healer of the spiritual strength which he must possess in order to obey Jesus’ command, “Heal the sick,” by making a reality of what is only an illusion, and it robs the victim of the illusion of the desired and expected release from the bondage of his beliefs. Waste no time in vain weepings over a mortal dream, but

“Gird thy heavenly armor on,
Wear it ever, night and day,
Ambushed lies the evil one.
Watch and pray.”

In place of the poor gift of mortal sympathy let the arm of divine compassion gently draw the afflicted from the deep darkness of human beliefs into the glorious light of Truth.

There can be in Christian Science no “whited sepulchres,” for unless the heart be honest and pure the calls for divine aid will meet with no response. “Spiritual wickedness in high places” cannot flourish in Christian Science. “There is nothing covered that shall not be revealed, or hid that shall not be known.”

Error of every kind must be uncovered, that it may be destroyed by Truth. There is no chance for the practice of deceit or hypocrisy. We are only able to overcome evil in proportion to our spiritual strength, and we lose spiritual power by any deviation from that straight and narrow path upon which God has set His signet. While one may deceive for a time, one’s friends, or the public, by much talking and many professions, or even one’s self, by adhering closely to the letter, without the spirit, one cannot for one moment deceive the all-seeing eye, He who “knoweth the thoughts and intents of the heart,” and failure will attend every effort until the right understanding is reached, which reveals the supremacy of spirit, and the unreality of matter.

Our only hope for advancement in Christian Science is to

be obedient to all its demands, yielding nothing for worldly policy or public opinion, but pressing forward like

"Christian soldiers marching as to war,"

until we each win for ourselves the commendation, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

THE MOTHER'S REQUEST.

JANET T. COLMAN.

THE request from our dear Mother in the October *Journal*, that her students "write to God" has impressed me deeply, and I accept the kind and loving rebuke, which I feel was intended for me. For I can see wherein I have failed in obedience to the divine command. I remember now that Mother spoke to us when the first volume of the *Journal* came out, and said something like this: "This is your baby, feed and clothe it." For a time I strove to both feed and clothe the little one. But when it was able to walk, I left off some of my care.

I can see now my mistake in not feeding others through its pages from the many experiences through which I have passed since then. I do thank God that we have a Leader, and Science and Health with Key to the Scriptures. I owe my being here on this earth to God, our Mother, and Science and Health. Daily have I had proofs that Christian Science is true, and that it is of God, not man. I have seen all manner of diseases expelled through the power of Truth and Love, and even death give up its false claim of power opposed to God when "the healing power of Truth and Love" (S.&H. 492) was realized. Will not the poor, hungry ones "taste and see that God is Good"? Don't take another's word for it, but try it for yourself. Truth stands knocking at the door of our heart, and if we will open the door, it will strengthen and purify it, so that no evil thing can come out of it, to injure ourselves and others. Would you have a strong heart? Fill it full of love to God and man. Would you have it clean and pure? Take the Bible and the little book Science and Health with Key to the Scriptures, read and study them, take good doses of them daily; you will find

it the best medicine you ever took, if you will strive to assimilate their teachings by putting them into practice. They will liberate you from every evil way and lead you in the way of righteousness, for they are the hand let down from heaven to lead earth's poor weary mortals up from selfish aims and purposes, to the understanding that "God is Love" and man His image and likeness.

Christian Science has stood by me through all these years amidst the clouds and the sunshine. All who will, may prove that the little book *Science and Health* is the Key to the Scriptures, and that these books are the voice of God speaking to man, showing those "who have eyes to see and ears to hear," how to work out their own salvation even through all the fear and trembling, "for God worketh with us."

Oh! the blessing we receive when we make a demonstration that proves the power of God, Good, and the powerlessness of evil. Let all who doubt go to work and prove this for themselves. God is willing to help all, for He is "Universal Love."

We extract the following item from *Harper's Weekly* of Oct. 10, 1896.

"The Christian Science persuasion undoubtedly gives satisfaction to its adherents, and seems to spread steadily. One hears less than formerly of the clashing of its practices with those of the medical profession. Its beliefs and practice, being somewhat better understood than formerly, are less liable to misrepresentation, and excite less apprehension and much less hostility."

NOTICE.

Mr. Joseph Armstrong has been made the publisher of *Science and Health* with Key to the Scriptures, as well as all of the Rev. Mary Baker Eddy's works, and hereafter all orders for or communications relating thereto should be addressed to him, at 95 Falmouth St., Boston, Mass.

TO THE POINT.

SO they are going to prosecute and probably jail, those Christian Science people who say the ills of the flesh and the bone can be cured through the agency of prayer! "Why," said a clergyman to me, over the breakfast table this morning, "these people are imposters; they should be jailed, and kept away from the rest of the world for all eternity."

"Can't they cure by prayers?" I asked.

"Bosh, Clara, bosh! I am astounded to hear you talk that way. The next time you have neuralgia in that jaw of yours, Clara, go out on the back steps, and pray, and see if prayer will stop the ache."

Everybody laughed at the apparent wit of the minister. I laughed myself, and the clergyman, satisfied he had said something remarkable, ordered another cup of coffee.

"Do you think God has ears for our prayers?" I asked.

"Oh, yes, He has," said the clergyman.

"And men who are guilty of the gravest offenses against law and humanity can have their souls saved, and keep themselves out of hell, through the intercession of prayer? You believe and you preach that, do you not?"

"I most certainly do, Clara," said the clergyman.

"And God is so good and so merciful and so all-loving that He will listen to the prayers of the murderer, the thief and the vagabond, and will grant their petition?"

"He will if their faith is sincere, and their sense of humiliation worthy."

"And still you say that same loving God, who will hearken unto the prayers of the wicked and who grants their petition, will not listen to the pleading voice, the sweet prayer, the hopeful petition of the little boy, who is down with the mumps or diphtheria, or any other disease?"

"Oh, but, Clara—" interrupted the clergyman.

"No buts for me, Mr. Clergyman. I am not a Christian Scientist, but I do believe in prayer, and I believe the prayer that can save the soul will save the body. I have as much faith in the intercession of the good woman who

stands by my bedside, and appeals to heaven and the God therein to cure the ills of the body, as I have in the petitions of the pale-faced clergyman, who with book in hand kneels by the suffering body, and commends its soul to the Maker."

"O Clara! Clara!" exclaimed the preacher.

"No need of surprise, my good man. This is but one woman's view. I do not think that because the man wears broadcloth, and a collar turned backward, that his appeal is sounded any louder in heaven than the prayers of a good woman. If you are going to jail these women because their prayers did not save the life of a boy, afflicted with diphtheria, what are you going to do with the clergy whose prayers do not save the soul?"

"But, Clara, there is no evidence that souls are not saved. You can't prove such a thing."

"Only by your own sermons, my good man,—those sermons that tell us thousands of souls are being dumped into hell every hour. If your prayers can save the soul there is no use in talking about hell. Keep up your prayer, and the devil will have to stop doing business. But don't, good sir, tell me that God will listen to the prayer of the sinful, and close His ears to the appeals of His little children, who are being tortured by a disease that we, the human race, are responsible for."

Since breakfast the clergyman and I have not spoken, and I am informed by some of the boarders that he has said I am a beastly agnostic.

But, I presume, as Salem burned its witches, Scranton proposes to treat those people who believe in the efficacy of prayer for the body as well as the soul. I have great respect for the people who pray sincerely, whether they be Christian Scientists, beseeching for the welfare of the body, or the preacher, in his cassock or gown, interceding for the soul. I have respect for physicians, too, but I do not believe in allowing them to have all the say, nor do I believe in permitting them to charge a father with criminal negligence, because he did not save the life of his boy through his own conscientious method. Might as well charge the physician who loses a patient, with criminal negligence. If we do this all our doctors would be in jail.—*Elmira (N. Y.) Telegram.*

LETTERS TO MRS. EDDY.

Decatur, Ill., August 1, 1896.

MARY BAKER G. EDDY.

My Dear Mother:—On reading your article on teaching and the new by-law in *August Journal*, I feel I must acknowledge my love and gratitude to you personally, or imperil my future spiritual growth by allowing anything to prevent an honest confession of benefits received. Therefore, I may be pardoned this trespass on your request about letters.

How slow we are to grasp the spiritual idea! Our tardiness must often give you pain. Why not make known to you the awakening to Light that you may rejoice and "that your joy may be full"?

Early in 1891 I was led to investigate Christian Science—was taught one term by Judge Hanna; this is the only personal teaching I have had. I was encouraged to seek in Science and Health and your other works for what I wanted further, and to accept no personal opinion on the subject. This was very helpful to me. I was led to accept a call to a class of mixed students. I became their speaker. It helped me much to place myself on record as a student with them only, and not as a teacher, yet filling that office to them. Most of them have joined the Mother Church as students of Science and Health.

I had much in the letter. But was there nothing more in Science than this continual repetition—"line upon line, and precept upon precept"—my heart would inquire? The promise was there—"The Spirit shall teach you all things," and "Ye shall know the truth and the truth shall make you free." There was; and it came in studying the Prodigal Son and the Rich Young Man. They seemed to combine in my thought. But, oh! what an uncovering of selfishness, pride, conceit, hypocrisy and self-righteousness, and an overwhelming sense of my own nothingness came over me. "Tears did flood the eyes, agony did struggle and pride rebel," but Truth triumphed. Thank God, I had touched the first step in Christian Science—repentance.

"Pond and Purpose" has been very dear to me ever since,

as it indicates in unmistakable language the mental states and stages of growth.

When speaking ceased I was led to accept a call to this city as reader. I have not taught many students—the obligation is too sacred to be lightly treated. So a question was arising from your revised Retrospection and Introspection and the insinuations of error, about further teaching.

Can we be too thankful to you for the revelation of divine Love which has broken down the wall of separation between us, and says: Not human opinion, but Science and Health, not person, but Principle, not the dead letter, but Spirit, is *the teacher*.

I was led to postpone a visit to the Mother Church last August against pressing invitations to go, and to visit it in January, to be rewarded by seeing, hearing and communing with you. Surely the Lord has led me hitherto.

My prayer is that divine Love may open our eyes to more fully appreciate and appropriate the treasures of Science and Health, so as to provoke each other to good works, and to "love one another with a pure heart fervently"; for is not this "The sure word of prophecy: whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in our hearts"?

With a thankful heart for your helping hand, and much love,

Your son in Christ,
Richard Smith.

Eau Claire, Wis., Aug. 18, 1896.

Beloved Mother and Teacher:—When your students visited you in the beautiful Concord home, one year ago last June, these words were in my heart, and longed to find utterance from my lips: "My mother! my mother! the chariot of Israel and the horsemen thereof" (2 Kings 2 : 12). I could hardly tell why; only that it seemed to me that we, 'the children of your love and care,' were commissioned as message-bearers of this glorious Truth to the world; and I wondered if we realized then, or realize now, the beauty and power of this sweet commission from the

Master, through the one whom God has chosen as the Moses of to-day. Are we loyal to our trust? Do we realize the significance and grandeur of our work? Are we obedient and dutiful children? If not, the chastening rod will again fall upon us, and the command will come to halt; until with closed ranks and in solid phalanx, we are ready to obey the heavenly orders.

I thank you from my heart, for the privilege you have once more given to your primary students, and to students' students, who are "divinely qualified" to teach. There is great need in the Northwest for the pure teaching of the word.

Only a few weeks ago, with this question of teaching uppermost in my thought, I fell asleep and dreamed of you. I seemed to be with you, and was so full of joy and happiness that the time passed all too quickly. After many sweet words of comfort and cheer, you turned to go. Then I remembered that the one question I had most desired to ask had been forgotten. Three times I started towards you, while my lips tried to frame the words. Each time, with uplifted finger as if to enjoin unquestioning silence, you looked at me and said the one word, "Wait"; and hurried on your way. I awakened, satisfied. I knew my question had been heard, and was content to await your wisdom and heavenly guidance.

The August *Journal* came apace, and my heart rested; for "Behold! to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15: 22).

With a love which has never changed, and a gratitude words can never express, I remain,

Your loving student,

Laura C. Nourse.

Grand Junction, Col., August 17, 1896.

Dear Mother and Beloved Teacher:—How precious is the meaning of the word Mother! Continually we are reminded of the Mother-love and watch-care. The evidences we have had as to the Way-shower in Science and Health with Key to the Scriptures, and your spiritual sense of the need of the hour, are not to be questioned.

When we were awakened to the need of a minister in our pulpit, the way was provided, and there was united rejoicing in our ranks for the new order of service. We have realized good in the reading of the "Scientific Statement of Being" in the service. Again the need is supplied and the unselfish Mother-love is expressed in the liberty and freedom reflected to her students' students. How true is the teaching of the Christ-Principle! Not who shall be first, but who is worthy to unloose the prisoner and set the captive free?

We have had tests and siftings, but we have been hid in the refuge of Truth and Love, awaiting patiently the precious opportunities to receive food and wine that the Mother through the Christ-Principle is reflecting to all who are ready to receive. To mortal sense we have been tested and have moved from place to place to hold our services, but we have persevered. We are now building an edifice; the ground upon which it is being built is deeded to the First Church of Christ, Scientist, in Grand Junction—an offering by a student who was healed. The stone foundation is built by students and those who have been healed. The lumber for the framework was an offering from one of our business men whose wife was healed. The carpenters, plasterers and painters are all students and have received healing. The hard-wood pulpit is an offering from a student. We shall not dedicate this edifice until it is paid for. We do not doubt or question. "God is Love"; can we ask for more?

Should this be worthy of room in the *Journal*, it might encourage others in their labor of love. A word from you is treasured.

Your loving student,
Susan Etta Carpenter.

1437 J St., Fresno, Cal., August 4, 1896.

Our dear Mother in Israel:—When the February *Journal* came I could hardly refrain from sending to you my heartfelt thanks for the "Communion Address," also those few words to "students' students" which meant so much to every loyal "student's student," but did

not like to take your time. Yet in the August *Journal* comes the answer to a question which I have been on the point of writing to you about several times of late, but each time Truth prevented me.

I came here about a year ago and went to work; as the result we have a Sunday congregation of between thirty and forty, with a steady increase, and many that have been healed have wanted a class taught here. All have Science and Health, and are studying it, and some are doing good work. I have endeavored to show them that that book was their teacher. It is over two hundred miles to a normal student, and some did not seem satisfied when I spoke of sending for some one; they would say: "It was through your understanding we were healed, now why not you teach us?" Yet I wanted to do right, and what was best for both the student and the advancement of Science in this place. Oh! how your words come to us just when we need them! I well know it "requires a higher understanding to teach than to heal," and unless the teaching is "properly and correctly" done it had better not be done at all; and my desire is for a clearer understanding before entering that work.

The Baptist minister here is circulating the report that he was at one time your student, and it is the work of the devil, and people had better go on suffering than be healed by it; his name is Spencer Norvell.

I was alone when I came here—no, not alone, for God was with me, and "God and one is a majority." "Pulpit and Press" was such a help to me.

Gratefully and lovingly yours,

Adell J. Hodge.

Newburyport, Mass., August 29, 1896.

Dear Mother and Teacher:—Again it is my earnest wish to send love and gratitude to you for the unspeakable blessing you conferred upon me when you permitted me to enter the Massachusetts Metaphysical College as your student.

Loud and oft-repeated have been the screams of error during the last three years, but over and above all, has

come such a clear consciousness of Divine Love, of God as ever-present, protecting me from all harm, enabling me to bear the loss of home and near relatives (a cross which would have been heavy in the old thought), and teaching me how to make practical Jesus' words, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

It is my privilege now to devote my time to Christian Science work, and to live in this city, where I have had an office for four years, during which time my home has been in the country until recently. It gives me much pleasure to demonstrate obedience to your wish expressed in "Retrospection and Introspection," that "Students should locate in large cities . . . and therein abide."

The cause of Christian Science in Newburyport is established upon a firm foundation; it is grounded upon the rock, Christ-Truth. In appearance, our progress has been slow, but though few in numbers we are trying to be faithful, and as a general rule those in constant attendance upon our church service are able to demonstrate for themselves, because of their faithful study of the text-book, Science and Health, and their desire to follow the one Teacher, Leader and Guide.

Your loving student,
S. T. P.

Jackson, Mich., August 20, 1896.

Dear Mother:—The loving, longing and patient waiting of your "primary students" for hopeful tidings from the Mother has been rewarded, and our position stated. The heart-filled hope and seeming necessity of receiving a course of instruction in "The Normal" from you before entering upon our work as teachers, had not been abandoned, nor had the hope deferred made the heart faint but like patience had done its work. The years of working and waiting have been sufficient for our exaltation, and your communication in the August *Journal* fell like a benediction on all. The sweet sense of love it brought to me I can never express. But "Heart answers to heart" and "Love is reflected in Love."

What a wonderful message! It has liberated many, and given fresh impetus to Christian Science. As I read and re-read it the vast expanse of thought as it was unfolded to me, reached up to the very heaven of possibilities, and revealed more and more of the meaning of your interpretation of that Scripture, "Thy kingdom is come."

Dear Mother, did you know from the beginning all that Christian Science was destined to accomplish? If so, this knowledge must have brightened your pathway and strengthened your purpose. For all the favors it has been my privilege to enjoy, please accept the gratitude and love of

Your primary student,

Ella M. Holton, C. S. B.

99 Nassau St., New York City, August 14, 1896.

Dear Mother:—I must write what I feel, even though feebly expressed. Never have I had the realization of the meaning of the word "Mother," until reading your loving words in "My Students and thy Students." So many clouds have passed away, with the sunshine pouring in, revealing to me a "gentle Presence" never before realized. I pray the same thought may touch all the little ones to a holier life, and so may they ever remain under this universal canopy of the Mother Love.

With heartfelt love for the many blessings,

A student's student,

Mattie J. DeLano.

739 Asylum Ave., Hartford, Conn., August 7, 1896.

Dear Mrs. Eddy:—I want to send you this expression of thankfulness and gratitude for your many loving messages which have come to us through the columns of the *Journal*. Many blessings have come to me through Christian Science, and I have long wished to see the one through whom so much has come to me. Now I realize that we do see you as we understand the Love you have demonstrated for us. I pray that I may be found willing, even in a low place,

to learn these lessons of love. I appreciate the large place you have led us—the students of the second generation—to. Not because of any eagerness to teach, but because of the loving call to come higher.

With love and gratitude from your student's student,

John O. Bartlett.

575 Peachtree St., Atlanta, Ga., August 1, 1896.

My Beloved Mother:—How gloriously have you answered our needs! What affluence of Love in that enlarging of the sphere of Christian Science work! What wisdom in the by-law that protects us in our organizations. With this united Wisdom and Love in our Leader we cannot fail to reach the divine heights where "Science is enthroned." How joyful is obedience to you! How full of grateful recognition of your untiring watchfulness, and sublime work for the world, must we all be! Surely a rich harvest must follow this great move toward the hour "when we shall all be taught of God."

With devoted love and gratitude beyond words,

Yours faithfully,

Sue Mims.

286 Putnam Ave., Brookline, N. Y.

Dear Mother:—Please accept this expression of gratitude from a student of the "second generation," for your word in the August *Journal*, that opens the way for us to fulfill all the commands of Christ. This last demonstration that you have made for us will, I am sure, cause all to see the brotherhood of man to be manifested as it has not been before.

However, only implicit obedience in carrying out your demands requisite for correct teaching, will insure a firm foundation for demonstrations over all error, sin, disease and death.

Very lovingly yours,

Alice E. Robinson.

THE SILVER AND THE GOLD.

I. C. H.

MINE the silver, mine the gold, (Hag. 2 : 8.)
 Thus saith the Lord, the Life.
 In vain have leaders bought and sold,
 The realm of Mind they cannot hold
 With sordid thought or matter cold;
 In vain the greed, the strife.

They lavish gold out of the bag, (Isa. 46 : 6.)
 And silver in the balance weigh;
 They make a god of only slag,
 And heads may bow, and tongues may wag,
 Of gold and silver gods to brag;
 But gold and silver flee away.

But where the silver, where the gold?
 Surely there is a vein! (Job 28 : 1.)
 The carnal man cannot behold
 He cannot find, however bold
 To search the deep, to dig the mold;
 'Tis not in mortal fane.

The man who sees and mirrors well
 The Mind that's Substance true,
 Who's wise to know and wise to tell
 The Life to which there is no knell,
 Can find the vein in mount and dell;
 He knows its heavenly hue.

NOTICE.

AS treasurer of the First Church of Christ, Scientist, in Boston, Mass., I wish to say to the members wherever they may be, that this Mother Church stands as a symbol for the teachings of Christian Science to the world. Unless this symbol is understood and appreciated, our labors in our individual fields will be in vain. Jesus said: "Seek ye first the Kingdom of God and His righteousness." God through our beloved Mother has built this Church, and unless the branch churches understand from whence comes their support, and supply their share of the means for carrying on the God-appointed work, their part will be taken from them, and they will lose the true idea of the Church for which our edifice stands. Applicants for membership are hereby notified not to send per capita tax money until they are notified of their admission to the Church.

STEPHEN A. CHASE, TREASURER,
 Box 136, Fall River, Mass.

NOTES FROM THE FIELD.

I SHOULD like to acknowledge through the *Journal*, one of the many ways in which Christian Science has helped me.

From a child I had always been subject to severe neuralgic headaches, lasting for days at a time and obliging me to stay out of school a great deal. The pain in my eyes and head became something to be regularly expected and dreaded, and as I grew older the trouble increased.

I had repeatedly heard Christian Science ridiculed and often spoken of as something mysterious. The only thing I knew in favor of it was that a dear friend of mine and her parents had become interested in it, and the parents, both of whom were suffering from troubles which the doctors were unable to help (and the very best doctors had been consulted), had wholly recovered and declared they had been healed by Christian Science. These people being intelligent and sensible, I was not prepared to say that a doctrine they believed in was wholly unreasonable. However, I knew nothing of the Science, so could certainly have no faith in it. My friend had never discussed it with me and I was wholly ignorant of what it meant.

In the summer of 1892 while in Auburn, Me., I was suffering from one of my customary painful attacks and had tried hot applications and everything of which I could think or which was recommended to me, when it occurred to me to go to a Christian Scientist who resided in a part of the same block where I was living. Upon receiving treatment I was almost immediately relieved of pain. This seemed to me very wonderful.

I was now convinced that there was help in Christian Science, but I desired to consult an oculist about my eyes. I did so and was told that the optic nerve was badly strained and that it would be necessary for me to stay in a dark room for some time and that even then, my eyes being in such a bad condition, I would be likely to have serious trouble with them.

I went directly from the oculist to the Scientist who had treated me for the headache and told her to what I had been condemned. She assured me that if I decided to try Christian Science treatment I would not be obliged to stay in the dark but could go about my work as usual. I did try it and my eyes steadily improved; I told no one what the oculist had said and in a few weeks felt assured that I was entirely over that trouble. I seemed threatened with a return of the painful headaches a few times, but they were always destroyed by going for treatment as soon as I felt one coming on, and very soon I could say they were a thing of the past.

I purchased the book, *Science and Health*, and read it earnestly, although as I left Auburn and came here where Christian Science was not known it seemed for a time as if I were not progressing in my understanding of the Truth. I still kept reading *Science and Health*, and I sometimes wonder now when I think how much I read it, even at times when I seemed not to perceive the meaning of what I read.

At last, in 1893, a student came here for the purpose of doing Christian Science work, and meetings were held where the Bible was explained from a Christian Science standpoint, and never since beginning to attend these meetings have I used any medicine, or remedy of any kind except Christian Science. I have found it equal to any emergency. Sometimes my need has been very great, but it has always been met by Truth.

Two classes in Christian Science have been taught here by one of Mrs. Eddy's students, and there is now a little band of students who hold services which are fairly well attended, every Sunday morning and Friday evening. *Science and Health* and the *Journal* have been presented to the public library, and those of us who do have a little understanding of what Christian Science means have reason for thanksgiving all the time.—*S. S. L., Vinal Haven, Me.*

It gives me pleasure to state the experience of myself and family in Christian Science.

In 1880, while attending the State University I was taken

ill with a severe fever, and for seven years I was under constant medical treatment for stomach trouble, besides having catarrh of the head. Mental worry so added to my other troubles that in August, 1887, I was advised by physicians to try a change of climate. I went to Colorado; but, instead of improving, I steadily grew worse. My only nourishment was liquid food, and my weight was reduced to 119 pounds (I now weigh 155 pounds).

About this time, when the "M. D.'s" had given me up, I met Miss N. (now my wife), who had been healed by Mrs. S. of Denver. Miss N. told me how she had been healed of a peculiar head trouble which baffled physicians, and she spoke of Christian Science in such terms of praise that I felt inclined to give it a trial. Still, I hesitated, as I had always been a devout Catholic; it seemed wrong to obtain such help outside of my religion, and I sometimes thought I preferred death to gaining health and endangering my soul. This mental struggle was finally decided in favor of life and health, and I began to take treatment.

It now seemed as though a friendly hand clasped mine and safely guided me onward. After only about three weeks' treatment I took a trip to the mountains, ascended Pike's Peak with a party of Englishmen, and came back to Manitou the freshest one of the party.

A desire for a knowledge regarding the means of my wonderful cure now took possession of my mind, and I studied Science and Health in a class taught by Mr. W. Great was my joy in being healed, but how much greater the joy which came through the knowledge of Truth and the comfort from daily demonstrating, in a measure, the teachings of Christ!

Our happy, healthful lives are but a demonstration of God's Love that is mankind's inheritance. Our children have never had any of the many children's diseases or ailments. When I consider how well and happy we are with the little understanding we possess, how I wish that mankind would hasten to seek out the Truth and enjoy its God-given freedom. When knowledge of Spiritual Life is as much sought for as gold is to-day, happiness will reign and sickness and sin will be unknown.—*E. P. Arpin, Grand Rapids, Mich.*

I have felt that some recognition of the benefits we have received from Christian Science through the faithful efforts of our teacher, was due her, as well as to Science itself, but have waited to have a better report to give of my own growth in understanding. It must necessarily be a slow process to guide one out of error, step by step, and I feel more grateful than I can express for the patience shown. Many physical difficulties have been overcome in the effort for spiritual insight, but the greatest work has been in lifting a gloomy, melancholy person into the glorious light which even a partial knowledge of the Truth has shown me.

Seven years ago Miss B. came to teach a class in our family, to correct errors we had fallen into, for we had for two years previously been reading Science and Health, as well as other literature, which at that time had been sent us and claimed to be Christian Science. We did not see the difference. She put us on the right track, and has faithfully looked after us since, coming fifty miles every Sabbath for one year and every other Sabbath another, to lead our home Bible class. Twice within the past six years has she been the means of bringing my husband up to health, from what his friends, as well as himself and his former family physician, believed was his death-bed. My husband is eighty-one years of age, yet he is able to attend to complicated business affairs which he affirms would have been the death of him unaided by Christian Science. He takes pleasure in going over the Bible lessons in the Quarterly, and declares this religion is the only reasonable one he ever knew. He was a member of the orthodox churches earlier in life, but failed to find help in either.

As a family we are not demonstrative, having been accustomed to look on the serious side of life, I having been brought up in a strict puritanical style; yet my eyes have filled with tears as I have studied Science and Health, and an exclamation would burst forth, of "Thanks to the Heavenly Father for the wonderful and beautiful truths given to the world through a human being."

I am the physician "in ordinary" for our family, calling help when our fears become too great; have been doing my work mostly within the family circle, and am thankful

to say that one after another of them are coming into the light, and doing their own work.—*J. M., San Jose, Cal.*

I have often thought of adding a testimonial for Truth through your pages, but error would always say, "Keep quiet." I know how I am helped by those I read, and maybe I can help some struggling one.

Two weeks ago Sunday, while out driving, a young lady friend of mine had the misfortune to get a cinder in her eye, and as usual in such cases made every effort to remove it, but to no purpose, and by Monday her eye was causing her a great deal of trouble. On Tuesday it was very much worse; during the forenoon she was scarcely able to attend to her duties. In the afternoon she asked me if I could see anything in the eye.

I have been for a number of years in a profession where the eye was my only study, and this kind of work was very common. So, without thinking, I went at it in the old way. Made a very careful examination and found a cinder embedded directly over the pupil. I attempted to scrape it off, but it would not move. Up to this time I had not for one moment thought of applying my knowledge of Christian Science, and I felt very much rebuked at my thoughtlessness and asked her to sit down by my desk, and let Truth remove the cinder. After a few minutes' work, trying to realize the truth for her, I began reading to her out of an old *Journal*, and after a short time asked her how her eye felt. With a startled look of surprise she said, "Why, it's all right." I saw the eye was almost clear. That evening I gave her another treatment. On the following morning every symptom was gone and the eye was as good as ever. I took a look at it, and to my surprise saw the cinder still fast, but causing not the least distress. I gave her one more treatment and the work was finished. It is needless to say she was very grateful for the help received.—*E. S. M., Kansas City, Mo.*

I wish to say that I am thankful for the new order of service, and can say that we have more unity of spirit since its adoption. This is felt by all, I know, as one lady who

has recently been attending our service went to her neighbor and said, "I felt the Spirit was there from the moment I went in." We realize more fully than we ever have that each member of the class must work, and I am glad to say that our class is working on all lines much better than ever before; and as I go out through the country I am made to rejoice as I look over our field of work, for we have a number of earnest workers who live many miles from each other, but from time to time, they come in and attend our service and return to their corner of the vineyard to resume their work of demonstration.

As a child learns to demonstrate the principle of music so must we demonstrate the Principle of Christianity. When my little five-year old child began his music he put one finger on the key and his toe upon the pedal, but he soon learned that more harmony came by using more fingers and toes, and after awhile I found him with both hands and both feet in use; and as I listen to the melodious strains, I find he is all engaged in his work of demonstration. My fellow workers, I have found in my Christian Science work that I must have both hands on the keys with both feet on the pedals to demonstrate over the claims of error, and prove the Truth of Being.

—*Mrs. C. S., St. Cloud, Minn.*

Through the kindness of a friend I get to read the *Journal*; it has been so great a help to me, that I thought my testimony would possibly be of interest to some of the *Journal* readers. For five years I had been an invalid, entirely helpless. I had to be carried from one room to another, and could sit up only a few minutes at a time, and the greater part of that time I could scarcely speak above a whisper. My physician called my disease nervous prostration. I was almost a skeleton when shortly after New Year's, or about eight months ago, two lady Scientists called to see me; they told me how they had been healed by Christian Science, and that I could be helped, but I must not take any medicine. It seemed very hard to give that up, for I took it with as much regularity as I took my meals; but I told them that I would not take any medicine for a short time, and when I began taking it again (which I was

certain I would do soon) I would tell them. One of the ladies began treating me. From that time I began to improve. I have never taken a drop of medicine since. I can walk now without assistance. I was out riding more than two months ago, and gradually as I gain a knowledge of the Truth and a clearer and more spiritual understanding of the Bible as it is shown to us through reading Science and Health, I find my old "beliefs" and the dreary darkness that appeared to be enshrouding me for so many years, fast fading into nothingness. As the real and only true Power comes to our consciousness, the unreal must and will vanish if we only trust God aright, and know that we have no need for any but the Great Physician.—*Selvina Atkinson, Rutland, Ohio.*

I have long desired to add my testimony of gratitude to the list of those who are thankful for Christian Science. Words are inadequate to express what is within my heart. I can only say, "Glory to God in the highest"; to Him is all honor due. "My Father which is in heaven, He doeth the work." I have been saved from a surgical operation. But this is by no means all from which I have been saved. Truth is indeed mighty; it is all, and impotent error a coward, nothing.

How can humanity longer cling to a lie? How can the physician continue treating the body, when sin and sickness are of mental origin and must necessarily be mentally treated? How can humanity shut out from their lives this beautiful Truth; this stranger already within their gates?

The answer to these questions must be,—They cannot always do so, for it is written, "They shall all know me, from the least to the greatest." The devil (the five personal senses) cannot hold his sway forever over humanity, for we see to-day mortals one by one laying down self and taking up Christ; slowly but surely is Science and Health finding its way into the household and there doing its holy work.

The morning dawneth, and we clearly see the bright rays of hope from the sun of righteousness that shall set no more. Surely the millennium is being ushered in.—*Lillie Fry Fischer, Cincinnati, O.*

I always find the Notes from the Field so interesting that the thought comes, "Perhaps others would like to hear from this quiet spot."

I came here the first of January, 1895, and found myself the pioneer Christian Scientist in this locality. I soon placed a wallpocket in the depot and began putting literature there. For a time the dispensary, 222 Wisconsin St., Milwaukee, supplied said literature.

One lady has become much interested, and is now an owner and daily student of Science and Health. She comes every Sunday A. M., and with myself and family, we study the lesson as found in the Quarterly; and every Thursday afternoon we hold sacred to a study of Science and Health, to which others are invited through a card at the depot; occasionally some one accepts this invitation. Our mites have for some time back supplied the tracts, and now we have the *Journal*, which after reading we place in the depot. We find the reading placed there is always taken; so the seed is being sown.

"Thou knowest not which seed shall grow,
Or which may die or live;
In faith and hope and patience, sow!
The increase God shall give,
According to His gracious will,
As best His purpose may fulfill."

—J. D. T., North Greenfield, Wis.

We are living in a part of the city where there are many children who do not attend Sunday School. We gave out that we would hold Christian Science Sunday School in our own house at 11 o'clock A. M., Sunday. To my great surprise over thirty accepted the invitation, many of the children bringing their parents. How readily these dear lambs imbibe Truth! One dear little girl who had never heard of Christian Science before, healed her brother's leg of a running sore, after her third Sunday; not a vestige of it remained at her fourth Sunday.

A few weeks ago I told the children if they would deny their appetite for candy and instead would put a thought of Love vs. Substance, we would have a box on the table to put the symbols in,—we do not pass the box. The giving

is voluntary. So inclosed please find one dollar, for which please send the dear *Journal* for six months beginning with April, 1896, to Young Men's Christian Association Rooms, 18 Superior Street, East.—*M. A. J., Duluth, Minn.*

In the fall of 1895 I visited Mrs. S. E. L. of Norway, a Christian Scientist. Previous to this I had passed through a very serious illness which affected my mind so I knew no rest, waking or sleeping, until I could bear it no longer; so one Sabbath evening I told her my story. After receiving treatment I felt that a heavy load had been removed. I went home feeling that I had started right. I began reading the Bible, and Science and Health with Key to the Scriptures. In a few days I could read without the aid of glasses, and have never used them since. This seemed wonderful to me, as I had said nothing of the claim of poor sight. Christian Science came to me in the hour of deepest sorrow like a ray of light to point the way. My prayer is that I may so live in Truth that I may be able to help others.—*Mrs. M. R., South Paris, Me.*

The healing power of Truth spoken in the Sunday services, when accompanied by the eloquence of silent Love, is made manifest at times. This testimony was given lately at a Friday meeting. The speaker had been in a home with Scientists, but being warned against their doctrine had avoided it resolutely. At last she decided to leave, and found a situation. After a time she became unable to do her work, because of much suffering from aching feet, which at times was so intense as to cause fainting.

Her former friend invited her again to her home and with her she went to the service. She was driven there, suffering much; but during the reading of the lesson-sermon was healed. The next day, being thus made well, she sought a new situation and tramped about the city till she found a place on Wednesday. During her walking she had no experience of the former agony, did not even feel tiredness in her feet. With gentle modesty she gave her testimony and expressed her gratitude to the faithful One who taught us Christian Science.—*M., Toronto, Ont.*

A mother brought her child two years old to me saying a few days after its birth they discovered it had no use of its right side, did not use its hand or limb at all. After it had been treated ten or twelve days she again brought him to me. I gave him my hand, he took mine with his right hand, tipped his hat with his left and walked a number of steps, using his right side as well as his left.

A case of sunstroke: the man had been in the sun all the morning, went into the house, was unconscious for one hour; he came to me, and was treated. The next day he felt as well as usual,—has not had any trouble since.—*I. Y. H., Milan, Tenn.*

I have but touched the hem of Truth's garment (having been interested in Christian Science about two years), and my whole life is changed, and I am being born again. When Christ, Truth, came to my rescue, it found me with many false claims; one of deafness, that had caused me much trouble since childhood, the auditory nerve having been destroyed, but since I have learned that mind hears and not matter, my hearing is perfect.—*L. F. F., Cincinnati, Ohio.*

I would like to say a word for the *Journal* in acknowledgment of the great help it is to me. It is not easy to specify the articles that are most helpful, for all meet the need of the poor.

The editorials are especially helpful to one living away from active Christian Science work, as showing the trend of thought, and what we most need. I took up an odd number of December '89 *Journal*, containing an article from the pen of our Leader entitled "The Way," thinking to cut that out and destroy the others, but in reading them over each one had some good thought in it, that made me decide that I could not afford to lose any of them.—*Amelia Watson, Springfield, Mass.*

May I relate how "the last enemy" was met and overcome? The patient declared, "My time has come; I feel it and I believe I am going to die." In less than half an hour after treatment he was quietly sleeping; pain had ceased, he was healed. This was Saturday afternoon. Monday he attended to all business as usual. "And again, I will put my trust in Him" (Heb. 2 : 13).—*Lottie Bell Misner, Avoca, N. Y.*

EDITOR'S TABLE.

THE fact mentioned in the article in the October number of the *Granite Monthly*, of Concord, N. H., that the Massachusetts Metaphysical College, of which the Rev. Mary Baker Eddy was President, was closed at a time when it was yielding an income of forty thousand dollars a year, as to all who read it ought, and with all fair-minded persons, will be sufficient to put a stop to the repeated charges that in her labors she is governed or influenced by mercenary motives. We do not think she needs any attempt at vindication from us, but knowing as we do the entire unselfishness of her labors, our righteous indignation at the falsity and injustice of the foolish and persistent charges made against her leads us at times to raise our voice in protest against them, and we take the liberty for once, at least, of adding briefly our pen to our voice.

Had Mrs. Eddy desired to accumulate wealth, it is not likely she would have closed her college at a time when in a few years it would have made her a millionaire. Were money-getting her ambition, she could receive a thousand dollars for healing, teaching and lecturing, where, for her present labor, she receives one dollar. Almost every day she is importuned to heal, teach, and lecture, and in many cases she could command her own price; but in the performance of her sacred mission she declines all such solicitations, refrains from responding to all social demands which would tend to draw her away from her labor, and remains in the seclusion of her home, laboring day and night with single purpose and consecrated aim to upbuild that Cause which God has entrusted to her. She does not even, except at rare intervals, visit her church in Boston. Yet to visit it is, no doubt, an inestimable pleasure to her, as it is a joy and blessing to her students.

Those who are in position to know of her inner life, of her untiring devotion to God's cause, of her largeness of heart and broadness of charity, while pained at these gross misrepresentations and misconceptions, yet well know that they can neither injure her nor the Cause of which she is the

founder and head. Their only effect can be to temporarily mislead some who otherwise might remain free from the prejudices caused by malice and slander, but we know that, as to these, God in His justice and mercy will sooner or later lead them to see aright. As to the wilful detractors, we need give ourselves no concern, for the eternal law of justice is as much in force to-day as it ever was.

In this connection we wish to express our regret also that some members of the clerical profession have joined in this unholy warfare. Did the enemies of our Saviour, the Scribes and Pharisees of old, succeed in injuring the divine Truth which Jesus taught and exemplified, when they maligned and persecuted Him, or did the Jews destroy that Truth, when they crucified Him? Not at all. They but emphasized the meaning of Jesus' mission, and thereby added to the spread and glory of the Christian religion. Yet the Master said: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe unto that man by whom the offense cometh!" Has not subsequent history repeatedly proved the verity of this prophecy? Is not history repeating itself now? Shall those who seek to hinder God's work of love and beneficence on behalf of suffering humanity to-day, escape the decrees of divine Justice?

The question is sometimes asked, Why does not Mrs. Eddy heal the sick now, if she can do what she claims? This question has been repeatedly asked from the pulpits of the country. The answer is patent to any one who, with unbiased mind, will stop to think for a single moment. She is healing through her text-book and other writings, thousands of persons where, through her mere personal healing, she could heal one. She has taught thousands of students who, of themselves and through their students all over the land, are healing their thousands. She is daily instructing, through private means and correspondence, her students how to do better healing. In any view the choice was between the narrow personal work which would limit its scope to a mere handful of beneficiaries, or the larger and infinitely more potent general work of laying broad and deep, and for all time, the foundation of the Truth-healing. But Mrs. Eddy had no choice, for God in His wisdom impelled her to the greater work.

It needs but a glance at the motives lying back of these calumniations to detect their cause. Whether all are aware of it or not, it is patent to any one having the slightest capacity to estimate human motives, that malice and envy is the controlling factor.

The case might be briefly summed up in this single passage of Scripture: "What shall we do? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no farther among the people, let us straitly threaten them, that they speak henceforth to no man in *this name.*"*

Herein is found the animus which prompts most of the attacks upon the Founder of Christian Science.

The universal sentiment seems to be that by far the most harmonious and helpful meetings which have taken place in Boston for many years, were those of the past few days. The Friday evening meeting (of the Friday before Communion Sunday) in the Mother Church, was the most largely attended we have ever had. A feeling of brotherly love and good fellowship was present, such as augurs well for the coming of that harmony in our ranks for which we are hoping and praying. The testimonials were most encouraging and helpful, and coming as they did from almost every part of the field, were unusually convincing and suggestive of the great healing work that is everywhere manifesting itself. At this meeting every seat in the auditorium was occupied, and some hundreds stood.

On Communion Sunday the large number of visiting Scientists, together with the local congregation, filled the church at each service, and all testified to the great beauty and uplifting character of our form of Communion service.

On the occasion of the annual church meeting also a spirit of kindness and good feeling was impressively noticeable, and we doubt not, a general renewedness of hope, courage, and activity will result from all these gatherings. Their influence will be felt and known by the absentees as well as those who were privileged to participate. We have every

* Italics are ours.

reason to thank God for His manifold expressions of loving-kindness to us all.

Let us prove ourselves worthy of our blessings. We have every needed help; let us faithfully avail ourselves of them, for therein is our salvation.

The article from the pen of our Leader, the Rev. Mary Baker Eddy, which appears in the October number of the *Granite Monthly* of Concord, N. H., is one of the strongest and most comprehensive epitomes of the doctrine of Christian Science we have ever read. Even to the student of Science and Health with Key to the Scriptures, although he have studied it for years, some of the statements of this article come with startling force; not that they are not all contained in the text-book, but because of the forceful originality of their putting.

These statements will bear deep and earnest study and reflection, and will inspire us anew in our work and endeavor along the line of spiritual growth and demonstration. The half-tone picture of our Leader accompanying this article is also excellent in both portraiture and the quality of its execution. Indeed the entire magazine, as to the character of its articles and the taste and beauty of its mechanical make-up, reflects great credit on the old Granite State of which it is the worthy representative, and is fully equal to our greatest popular monthlies.

The biographical sketch of Mrs. Eddy is replete with suggestive and interesting incidents which have never before appeared in print. The whole will be read with keen zest and much profit by all Christian Scientists and their friends.

We are requested by the Bible Lesson Committee to call attention to the following errors in the Bible Lessons for the present quarter:

Lesson No. 5. In the first verse 2 Chron. 2 : 2, should be, 2 Chron. 2 : 11, 12. In the second verse, S.&H. 32—1, should be 32—31. In the fifth verse Heb. 3 : 5, 6, should be Heb. 3 : 4. In the seventh verse, 2 Chron. 2 : 11, 12, is repeated; should be omitted.

Lesson No. 10. Vs. 4, 5, 1 Kings 1 : 2, should be 1 Kings 11 : 1, 2. In verse No. 9, S.&H. 556—8 to 19, should be 566—8 to 19. In future all references to S.&H. will be to the editions since the 80th, instead of the 50th.

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Mrs. C. W. FRAME,
New York City.

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"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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SUNRISE AT PLEASANT VIEW.

BY REV. MARY BAKER EDDY.

WHO shall describe the brave splendor of a November sky, that this morning burst through the lattice for me, on my bed? According to terrestrial calculations, above the horizon, there rose one rod of rainbows in the east, crowned with an acre of eldritch ebony. Little by little this topmost pall drooping over a deeply dazzling sunlight, softened, grew gray, then gay and glided into a glory of mottled marvels. Fleecy, faint, fairy blue and golden flecks came out on a background of cerulean hue, while the lower lines of light kindled into gold, orange, pink, crimson, violet; and diamond, topaz, opal, garnet, turquoise, and sapphire spangled the gloom in celestial space, as with the brightness of His glory. Then, thought I, What are we, that He who fashions forever such forms and hues of Heaven, should move our brush or pen to paint frail fairness, or to weave a web of words that glow with gladdening gleams of God, so unapproachable, and yet so near and full of radiant relief in clouds and darkness.

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HARVEST GLEANINGS.

SARAH J. CLARK.

DECEMBER, the queen month of the year, again greets us, crowned with victories.

December has a special charm for me, because of the glorious truths that were unfolded to me on the first Sunday of this month, in the year 1884, in Hawthorn Hall, Boston. I had received a few treatments from a Christian Scientist, and was physically more comfortable, as I had often been in using a new medicine, or from a change of climate; but no sense of permanent health had touched me, nor had I any idea that Christian Science was anything but a method of curing people without medicine.

I accepted an invitation to go and hear the Rev. Mary Baker Eddy preach, and went to the hall very indifferent as to the subject or the speaker. Every seat was taken, and I thought it would be my death to stand through the service; I was sure it would cause a relapse. There was a table in the vestibule, against which I leaned, thinking to stay but a few moments. I soon forgot myself, and when Mrs. Eddy ceased speaking, I was standing inside the hall.

As I passed into the street, the lady who had treated me asked how I was. I looked at her in astonishment, for her words sounded strangely. I replied, "I am as well as you are"; for the sense of invalidism had left me. I was no longer disappointed with life. Verily, "old things had passed away, and all things had become new." The words, "I have found it! I have found it!" echoed and reechoed through my mind. Then I questioned myself as to what I had found. It was a glorified sense of Life, Life here on earth, something I could know and live. But with this wonderful illumination came the sense that I had something to work out; that this new sense of Life must be demonstrated. Accordingly, the following day, I entered the class of a Normal Student, in Boston, to learn

how to demonstrate Christian Science. I began at once to apply the principles, thereby making them practical to my understanding. I wanted to help other sufferers out of their bondage, and as I received, I gave; and through such experiences I became grounded in the faith of this healing, saving Life. My physical healing came through the spiritual healing, by the spoken word of our Mother in Israel.

In a short time after my first class instruction, it was my great privilege to enter the College, and sit at the feet of Mrs. Eddy, while she unfolded to her class the wonderful truths she was demonstrating for mankind. Step by step, through three courses, she led me, then lovingly sent me out to take these steps through individual experience and demonstration.

The twelve years have passed swiftly. Many and varied have been the experiences, and rich and sweet the blessings. Organization was the keynote sounded by our Leader, and obedience to her word has enriched this field. The spoken and written words of the Mother have been my strength and guide through all my labors in this great work. These years have been filled to the brim with experiences, with closely contended battles between Truth and error in ourselves and in others. There is always the right side to every question. Jesus said to his struggling disciples, "Cast your net on the right side." We have been taught the right side, but some have been unwilling to follow the way-marks, so have gone their own way.

It is the testing and weighing of individual character, the cutting away of the dead twigs, and the careful pruning, that has fitted us for the deeper and larger work for which the Christian Science church is established; but the cutting and pruning will always be necessary, until the errors of personal sense are eliminated. The farmer gives us a good object-lesson in his seed-sowing. The first step is to prepare the soil. The fallow ground must be broken, and the soil fertilized; then the seed-sowing, and the time for growth.

Some patients come to us expecting us to lift them out of their troubles and unbelief immediately. But how little they realize the needed preparation for this

great Truth. "There is no harvest without the seed-sowing," and no growth without patient waiting. Our Mother's words, "We must not mistake the beginning for the end," have been a great help to me. There is a law of growth. The heart has to be prepared for the precious seeds of Truth. Patience, watchfulness, and loving care are necessary, but "God giveth the increase." It is Love that saves. No matter what the conditions, or how dark the seeming, "Love is the liberator," and Christian Scientists have this light of revelation to dispel the darkness of material sense, to guide others to a place of safety.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." The question comes: How shall we let our lights shine? We must be filled with love for Christian Science, it must illumine our thoughts, and when thought is truly illumined, "good works" will follow. But how shall we be filled with light? David sang, "The entrance of thy words giveth light." And, "Thy word is a lamp unto my feet." We need to go to the Word often, and unlocking it with the Key found in our text-book, we shall find the spirit of the Word, "The true light which lighteth every man that cometh into the world." There we shall find the rules for Christianly Scientific living, rules given us by our Way-shower, and there is no other way than to closely follow these rules. "He that climbeth up some other way, the same is a thief and a robber."

If we put into daily practice the rules of Christian Science, we shall shine without effort. We cannot help flashing back the light any more than the dewdrops can. We shall carry with us the healing thought. Other lives will begin to shine because of the light in ours, thus "glorifying the Father." We must be Christian Scientists in the broadest, deepest sense of the word. We must open our hearts, and reflect that Love which awakens and develops all that is good and true in our lives. In accepting the Tenets of our church, we promise to strive "to be meek, merciful, just and *pure*." Every character must be measured and tested. It is as the gold tried in the fire—the fire of experience. "Progress is born of experience."

If we are progressing, we are constantly coming upon

new difficulties, fresh hindrances—hidden rocks and reefs. All these obstacles prove that we are progressing. If they were all old things, it would not be progression. As each obstacle is uncovered to our view, then is our opportunity to seek Truth more diligently. Obedience to spiritual law is the key that unlocks the treasures of Divine Mind. When material sense is silenced, and the "still, small voice" of Truth is heard, the obstacles that seemed insurmountable are overcome, and the victory is won.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." When Jesus was on his way to Bethany, on his mission of love, Martha went out to meet him. He told her he was the resurrection and the life, and she said, "I believe that thou art the Christ." Then she turned back to carry the news to Mary, saying, "The Master is come, and calleth for thee." How truly Martha's words expressed loyalty to her loved Master and Teacher. She saw in him the Christ, and acknowledged him as the Master. In his sermon on the Mount, Jesus said, "Ye cannot serve two masters." And later, in rebuking the Scribes and Pharisees, he said, "One is your master, even Christ." The secret of Paul's marvelous apostleship was expressed in his admonition to the brethren, that "If ye then be risen with Christ, . . . your life is hid with Christ in God." The risen Christ was the central thought in all his preaching and teaching. And to-day, in this light of Christian Science, the central thought of every worker should be the risen Christ.

Some one has said, "In the pictures of Raphael and other great masters, there is not a line, there is not a shade, there is not an accessory of the composition that does not lead the eye and the thought directly to the central figure." And so in our work of Christian Science healing, there must be the steady, unflickering central thought which will impart to us a predominant motive of character.

In learning to play the piano, we make much sacrifice of personal sense. We give our time and thought to the study. We may not particularly enjoy the first rules and

rudiments, but we know that it is absolutely necessary to conquer these in order to obtain the mastery, to bring out the harmony of music, which cannot be obtained without this service. This is true in all the sciences, and most of all, in Christian Science.

The golden test of character is in Colossians 3d: "Whatsoever ye do in word or deed, do all in the name of Christ." If this is the law of our lives, and if we are sincere and honest, we will carry the healing to others. Jenny Lind was asked what she thought about when she was singing, and with a shining face she answered, "Oh, I always sing to God." A touching incident in the life of this great singer and Christian woman illustrates the Scripture passage just quoted.

One stormy day, many years ago, a train was plowing its way through the snow drifts that had piled themselves high in the Mohawk valley, in New York state. Many passengers were aboard, and the outlook was a dubious one.

In one of those old-fashioned cars, where wood stoves sent out their feeble heat, a promiscuous crowd of men, women, and children were trying to make themselves as comfortable as possible. The conductor told them that in all probability it would take them several hours to cut through the drifts. Night came on; the smoky lamps were lighted. Hungry children became frightened, and their wails filled the car, adding to the discomfort. Two or three rough men began to curse loudly, and one poor sick woman, whose heart was heavy, because of the anxiety she knew the loved ones at home were feeling, grew faint through her suffering.

Finally, through the din was heard what seemed the voice of an angel—so pure and sweet was it—singing the dear old hymn so familiar to every one: "Rock of ages, cleft for me, let me hide myself in thee." Before she had sung many lines of the hymn, every other sound in the car was hushed. And before the last word was sung, the children had nestled down quietly for sleep; women were softly weeping, because of joy in the rest the singer brought them; the men who had cursed God for their ill luck, were seen to slyly wipe their eyes; and the patient invalid

found fresh strength, and was heard to whisper, while the color came back to her lips, "Let me hide myself in Thee."

Down in the far end of the car, where the wind seemed to have a flendish delight in creeping under the door, sat the singer, a little old-fashioned looking woman, plainly dressed in brown. But the face was beautiful with the love-light that illumined it. Hymn after hymn rolled through that car, and not once was the hush broken, until the conductor appeared, announcing the fact that relief had come, and they would soon reach their destination. In the peaceful quiet that followed, a little child-voice called out, "Mamma, is God here?"

Through Jenny Lind, in that time of need, God sent rest to every heart in that car. When the invalid reached home, she told of how she kept growing better, of how the pain left her, and that she never before felt so near to God. This is what one life did in one way. Every individual, no matter what their talents, can do God's work in little kindnesses, in healing and preaching. If Christian Science is in the most humble heart, it will radiate Love. "Whatsoever ye do in word or deed, do all in the name of Christ."

How much more responsibility rests upon Christian Scientists than upon other professing Christians! "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Is there not a tendency to become careless and indifferent? Do we hear the words of Truth rightly? In these troublous times do we earnestly heed the things we have heard? If we do not keep our lamps trimmed and burning, we shall soon find ourselves in darkness; we shall let slip from us these glorious truths.

And yet these silent utterings of the "still, small voice" are "louder than Sinai's thunders." We have heard the whispering at the door of our hearts when it seemed to drown every other sound, and we have accepted the call. Each has his own work to do, and procrastination only makes it harder. We should be lights shining in the darkness of material sense, drawing others into this haven of rest.

"Shining because we are walking in the Sun's unclouded rays,
And we cannot help reflecting the light on which we gaze.
Shining because it shineth so warm and bright above,
That we *must* let out the gladness, and we *must* show forth
the love."

MRS. EDDY'S FAVORITE TEXT.

The Boston *Herald* sent to a large number of prominent ministers of the gospel this query: "Which is your favorite passage in the Bible?" and last Sunday published responses from twenty-eight, each not only giving the passage which was his favorite, but also his reasons for the preference. It makes a very interesting symposium.

Rev. Mary Baker Eddy, founder of the Christian Scientist sect, and who now resides at Concord, N. H., responds as follows:

"Thou shalt have no other gods before me" is my favorite text. It inculcates the trinity of God, Spirit, Mind; signifies that man shall have no other Spirit, or Mind but eternal Good. This divine principle bases the Science of Being, whereby man demonstrates health, holiness, immortality. One God unifies men and nations; ends wars; constitutes the brotherhood of man; fulfills the scripture, 'Love thy neighbor as thyself'; annihilates Pagan and Christian idolatry, social, civil, criminal, political, and religious codes; makes equal the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, perish, or be punished."—*Chicago Inter Ocean, Oct. 25, 1896.*

NOTICE.

The Bible Lessons as prepared by a Committee appointed for that especial purpose, constitute the entire lesson-sermon, and no remarks whatever by the readers about the lesson or in explanation thereof are to be made at any time during the service.

We may be sure that if we make ghosts more real to our sense than God, we shall be the servants of ghosts rather than the servants of God.

HEALING OF SIN.

LIDA FITZPATRICK.

A CASE of healing of sin, through Christian Science, came to my notice in Cleveland some time ago, and the seed sown is still bearing fruit. During the absence of a student from the city, a burglar entered her house, but was frightened away by the inmates without securing anything; the same evening he entered other homes, was arrested and placed in jail.

When the student returned and learned what had taken place she felt it a duty to try to help him; the thought of timidity would attempt to restrain her, but finally it seemed like a command, to try to show him the way to true freedom.

She called at the jail, explained her motive in coming, and asked to see him. She was informed she could not see him until recreation hour the next day; that her effort would be in vain; that he would not speak to her, and was the worst "crook" they had, only having been released from the penitentiary six weeks. She left some literature, asking them to give it to him. Evidently they had very little faith in the effort, as she found the literature the next day, untouched where she left it.

By way of introduction she explained to the man that her house was one which he had entered, which he denied. She presented to him the Truth of Being, and left. She afterward asked me to join her in her visits to the jail, which I did, and which extended through a period of three or four weeks; in this way I became familiar with the case. He said, the second time she came, he knew her motive was to do him good, then he acknowledged having entered her house.

At first his cap was drawn low over his eyes, and he was constantly looking behind and around him as though expecting—he knew not what; in a short time his cap was placed back on his head, he lost the look of expectancy, and had an *honest* look in his face.

He soon learned to love Science and Health with

Key to the Scriptures, and to heal himself of physical claims, and help others. At first he made many grammatical errors in his form of speech and wrote the small "i" for the pronoun; without this point having been mentioned to him he soon corrected many of the grammatical errors, and wrote the capital pronoun "I"; also commencing the word Intelligence (meaning God) with the capital "I."

The deputy who allowed us to see him, noticing the change which had taken place, told us they now trusted him more than any man there; he was always allowed to come out in the hall to talk with us. The deputy realized there was good work being done, and allowed us many privileges. One day during recreation hour we talked to sixty of the inmates. They stood with hats in their hands and listened attentively twenty minutes to the Word of God. We placed Science and Health on the table, and immediately one opened it and began to read. The deputy allowed them one-half hour longer for recreation so they might not feel that anything had been taken from them.

We found the officials were very kind and very desirous of anything that would benefit the inmates; when they learned our work was not to release them from the jail, but to release them from the sin which brought them there, they were pleased, and asked us to talk in the Women's department also, which we did, and placed Science and Health there.

One night two who were sentenced to the penitentiary, one for seven years, the other for ten, attempted to escape, but were discovered and hurried off to the penitentiary; one of them before leaving shook hands with our friend and placed a file in his hand, saying he might need it; he carried it to the deputy and said he had no use for it. Before his departure to the penitentiary he said he knew he was only going there to carry out the penalty for the sin committed, but that the sin was gone, and it would be his last visit to that place; also that he might be able to do some good there.

He was desirous of helping others as he had been helped, and although there is a penalty which is punishment for the inmates of the penitentiary if they talk to one another, he

would tell of this great Truth as opportunity would offer and receive the punishment. His sentence was for about four years; he served half of this time and was released; he came to Cleveland an honest, conscientious man; located in business in another city, and the last heard from him he was living the life of an honest, earnest seeker for more Light. He said many forms of religion had been presented to him in the attempt to convert him, but none made any impression but Christian Science. Recently one of his converts from the penitentiary (the one who attempted to escape from jail, having been sentenced for ten years) came to our Sunday services and experience meetings, having been released on parole fifteen months before the expiration of his term; he is conscientious and honest, and afraid to do evil; has lost all desire for the old life. He said after the other one left the penitentiary he missed him so much, it seemed as though something had gone out of his life; he missed the talks and help received from him; he is very desirous of knowing more of Christian Science.

The deputy, before mentioned, asked for treatment in Christian Science, and told his friends the greatest work ever done in the jail was through Christian Science; it reminds one of the times of the disciples when the jailer was converted. We placed five copies of Science and Health in the jail; three were taken to the penitentiary by permission, by the inmates, and we placed, I think, four in the penitentiary beside; we keep two copies in the jail, one in the women's department and one in the men's. May the precious little book that is opening the prison doors for so many, and the work of its beloved author, continue.

The revised edition of the Church Manual of the First Church of Christ, Scientist, containing all the Rules and By-laws in force November 1, 1896, names of members, etc., will be ready for delivery about December 1st. See Publisher's Department.

NOTICE.

All per capita tax and contributions to the First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

FALSE AND UNJUST CHARGES.

EFFIE ANDREWS.

Dear Journal:—In connection with your editorial in November *Journal* regarding the false and unjust charges of mercenary motives attributed to our Leader, Rev. Mary Baker Eddy, I wish to tell how the fact that she was able to demonstrate houses and lands, was one of the strongest arguments that came to me of the Truth of her teachings. When these insinuations were made, the absolute statement of Jesus came to answer them, Luke 18 : 29, 30: "And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

One of my greatest problems before coming to know of Christian Scence was, Why do not the righteous receive the rewards promised all through the Bible? Those who appealed to me as living nearest the Christ life according to their highest human idea of Bible teaching, were the ones I found sick, or in trouble, physically, mentally, or financially.

Of course I was always told, "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." If then through chastening and scourging he received them—being received, why should they not have the comfort and the promises? The answer was, But we must wait until we die to get our reward. Death was to be the liberator—the door through which we must pass to be happy and blessed; and yet among those who talked most of future rewards, I met no one, when put to the point, who did not prefer to suffer on as they were, rather than go on to what must have been to them an uncertainty, otherwise they would have rejoiced to die and be blest.

Caleb and Joshua were the only ones of their generation who entered the promised land, because they had faith and understanding beyond the others who journeying with

them and seemingly going over the same ground and in the same direction under the leadership of Moses, yet failed to enter in.

In Cor. 13, we read, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal, and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

I saw about me people answering this description in every way, sacrificing themselves, or being sacrificed, in accord with their highest human idea of loving and serving God; "and it profiteth them nothing in this present time." I saw clearly there must be something beyond a human conception of God and his promises, and I felt we should say with Paul in Romans 3 : 4, "Yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in thy sayings, and mightest overcome when Thou art judged."

In the study of Christian Science we are taught that every statement made by the great Master is true and can be proved. And this problem of mine I found demonstrated through Mrs. Eddy. Those who know of the life of the Discoverer and Founder of Christian Science, can testify that the conditions of Jesus' statement were verified. *Everything* was given up for the sake of Truth; and she went forth to fulfill her mission with almost no material possession. But she demonstrated the Primitive Christianity, a gospel of healing, of peace on earth, good will toward man.

The story of the struggles, persecutions, the mighty battles of a woman alone, is known in part by those who followed,—seeing the works,—and still follow with love and adoration; who saw this must be the Truth, for nothing else could have sustained her through all the fiery trials that attended every footstep of this wonderful career. The sublime courage through fiercest conflicts could only come from a perfect consciousness of Truth and a positive

conviction of ultimate *victory*. Knowing no other Power but one God—one Creator—one creation, spiritual and not material, she has demonstrated every step. The sick were (and are) healed and many mighty works done; even the “houses and lands” in this *present time*, are added—all through Truth,—seeking “first the kingdom of God and His righteousness,”—and God is proved true, and a rewarder of those that serve him.

The promises are for here and now. Our Leader has demonstrated this, and we as Christian Scientists are proving the same Truth for ourselves individually, and rejoice we do not have to wait until we die to know God is an ever-present help in time of trouble, for we can be glad and happy over victories all the way, to cheer us on in overcoming the world, the flesh and all evil.

Jesus when asked, “Where is the Kingdom of Heaven,” said, “Behold, I say unto you, the Kingdom of Heaven is within you”; and this we know is true, and can be proved here and now in proportion as glimpses come to us of “happiness, harmony and immortality,” filling us with joy and rapture beyond words, and we exclaim, “The Kingdom of Heaven is come, indeed, right here and now.”

Our Leader has shown us the way, and we can follow and find the rule applies to every condition, whether of health or sickness, at home, or in the world of business, or socially, in every way and all ways, we can know for ourselves that God is a rewarder of them that serve him in spirit and in Truth. Only let us be sure we keep in the right path, following the one Leader, who still goes on before us, if we would continue to have the fulfillment of every good thing promised.

Christian Scientists are not following personality, but Principle, far beyond any human conception. It is the Truth of God’s Allness, and this statement of Isaiah 54 : 17, is true, “No weapon that is formed against Thee shall prosper; and every tongue that shall rise against Thee in judgment Thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me, saith the Lord.”

GREAT HOPE OF THE WORLD.

D ESPITE of sneers like these, O faithful few,
Who dare to hold God's word and witness true;
Whose clear-eyed faith transcends our evil time,
And o'er the present wilderness of crime
Sees the calm future, with its robes of green,
Its fleece-flecked mountains, and soft streams between;
Still keep the path which duty bids ye tread,
Though worldly wisdom shake its cautious head!
No truth from heaven descends upon our sphere,
Without the greeting of the skeptic's sneer;
Denied and mocked at, till its blessings fall
Common as dews and sunshine over all.
Then o'er earth's war field, till the strife shall cease,
Like Morven's harpers, sing your song of peace;
As in old fable rang the Thracian's lyre,
Midst howl of fiends and roar of penal fire,
Till the fierce din to pleasing murmurs fell,
And love subdued the maddened heart of hell.
Lend once again that holy song a tongue,
Which the glad angels of the Advent sung,
Their cradle anthem for the Saviour's birth,
Glory to God, and peace unto the earth!
Through the mad discord send that calming word
Which wind and wave on wild Genesareth heard,
Lift in Christ's name His cross against the sword;
Not vain the vision which the prophets saw,
Skirting with green the fiery waste of war,
Through the hot sand gleam, looming soft and calm
On the sky's rim, the fountain shading palm.
Still lives for earth, which fiends so long have trod,
The great hope resting on the truth of God;
Evil shall cease and violence pass away,
And the tired world breathe free through a long Sabbath
day.

—John G. Whittier.

EARLY EXPERIENCE IN PROOF OF CHRISTIAN SCIENCE AS THE GOSPEL METHOD OF HEALING.

MARY W. MUNROE.

We speak that we do know, and testify that we have seen. — John 3: 11.

To the honor of our God, and in justice to Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science Mind-healing, I submit the following experience:

Having early been taught by my good mother to fear doctors and medicine more than any disease that could come upon me, I was led to desire a knowledge of some better curative agent.

In girlhood I united with the Baptist church and remained therein for thirty years. In searching the Scriptures I began to crave the healing which they taught, yet strange though it may seem, the modern faith-cure made no appeal to me whatever because of its apparent uncertainty. I felt the need of something more clearly defined and so unmistakable that I could securely rely upon its method.

Six years later, in the summer of 1882, I first heard of Christian Science Mind-healing as a study, and being assured by friends that it was neither Spiritualism, Mesmerism, Clairvoyance nor anything of that sort, but what the Bible taught, I sought divine guidance in moving toward it for inquiry.

Soon afterward I made application for the teaching, and keeping my own counsel, entered the January Class of 1883, at the Massachusetts Metaphysical College in Boston. The instruction given by the President and Teacher, Mary Baker G. Eddy, was marvelous and met my heart's desire.

For several weeks I quietly applied the Truth as best I understood for myself and others' benefit, knowing that students must prove their own work.

As friends learned of my changed religious views it

was remarked, "Your theory is very beautiful, but you cannot make it practical." I longed for proof beyond a question. The text-book Science and Health with Key to the Scriptures was then in its third edition, and comparatively little known, so it became the burden of my desire that God would verify the utility of its teachings and demonstration as the "healing by the same Spirit" performed by the blessed Master.

In the early summer of 1883, my hope was realized. I had a dear sister living within five minutes' walk of my house. One morning I saw her coming with haste up the walk with a look of agony on her face. Stepping to the door I said,

"What is it?"

She replied, "O do give J—a thought, for it seems as if he would die with cramps and hemorrhage."

I said, "Shall I go down?"

She answered, "No, you can do just as well right here," and left me.

At once came up before me the centurion's experience in Matthew 8 : 8. I went to my room and sat down to the work when there swept over me such an overwhelming sense of responsibility that for a moment self sank into nothingness; but I realized the Allness of God to accomplish the work. I felt that he was healed.

Just here is the point at issue. I rose up to go about my regular duties when something like a voice said to me, "Why you didn't say anything, and you ought to have done so."

I took the thought that perhaps it was presumption to think that with my little understanding of Truth the instantaneous work like the Master's would appear, so sat down again to do something myself.

Instantly I was seized with a violent sense of nausea which words can never describe, and springing to my feet I exclaimed, "Oh, what have I done," and with the tears streaming down my cheeks declared all glory to God, and the nausea left me as suddenly as it came.

With a heart full of gratitude to God I went at noontime to my sister's and found the friend had gone to his work. She told me that on her return home he said to her, "You

could not have more than gotten up to Mary's when I was perfectly well."

What more was needful than such an experience to prove the teaching one and the same as that of Jesus and his Apostles?

With such evidence we dare not doubt the mission of Rev. Mary Baker G. Eddy as that of God's anointed. Her demonstration of the Christ Principle is also ours, and to her, under God, we owe endless homage.

Since the date of this experience I have seen the power of Truth cause the lame to walk, the dying to be resuscitated and restored to health, and the sinful to be reclaimed and to rejoice in the precious Truth that has made them free.

AT-ONE-MENT.

JULIA M. KNOWLES.

Dear Journal:—While waiting to hear what the inaudible "Voice" would say concerning a message to you, a delightful vision has come to me of a completed circle, and at the same time the suggestion, "What can we do to hasten that Utopian period?"

The answer is given in that incomparable prayer recorded in the seventeenth chapter of John. Jesus, the Master and friend, was about to leave the disciples for already the shadow of the cross had fallen upon Him. His clear vision penetrated the mists of coming ages, and He fully realized the pressure that would come upon all who called Him "Lord."

His heart was filled with tenderness and love for His friends, so soon to be scattered abroad, and an overwhelming sense of the world's great need came sweeping in upon Him.

It was at this supreme moment that Jesus prayed to the Father for the best possible good which could come to those for whom He was so soon to lay down the temporal sense of life.

Three times the petition was repeated that His followers should be made "one."

Then he gave as a reason for this repetition, that, to the

extent of such at-one-ment on the part of those professing godliness, would the world believe on Him.

"As the Father hath loved me, so have I loved you; continue ye in my love"; had been a precious thought and exhortation, previously given; but this was not enough for human weakness.

He appealed to the Father to supplement His teaching with the keeping power of omnipotence. In considering this subject two thoughts press heavily upon me. First, that we fathom, if we can, the depth of meaning contained in the little word "*as*" when used to describe the love and harmony existing in union of Father and Son before the foundation of the world. This will help us to appreciate, in some degree, the love which Christ bestows on all who keep His commandments.

The other thought is this: that if we would become "workers together with Him," we must so abide in His love that the world, or so much of it as may come within our influence, will believe that Christ has surely come. We read in Rev. 22 : 13, "I am alpha and omega, the beginning and the end; the first and the last." Then it follows, as a logical sequence, that followers of Truth, or all genuine Christian Scientists may ultimately reach the spiritual height indicated in that wonderful prayer—"I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me and hast loved them as thou hast loved me."

When the "I. I. I. I. itself I" shall change to a loving sympathy and care for others, and self be merged in general good; in fact, when the Christ-spirit shall pervade every heart, the omega will touch the alpha, the circle will be complete, and the prayer of Jesus answered.

Beloved, have we a part in this wondrous scheme? Have we conquered self and entered into this at-one-ment, or must we say as did Paul in Phil. 3 : 13, 14?

If we discern the signs of the times correctly, we need to have on the "whole armor" in order to "withstand the fiery darts" which are flying so thickly around us. The whole world seems to be in a state of "chemicalization." Error is rampant and would-be defenders of the Bible are making use of material weapons in defence of spiritual Truth.

In their blind zeal, they forget the character of the Master for whom they would give their lives. It is but history repeated, and prophecy fulfilled. Jesus is again "wounded in the house of His friends."

It would be well for each of us, as Christian Scientists, to devote a part of the time during the coming quarter to the careful study of the parting instructions given to the disciples,—and through them to us upon whom the "ends of the world are come"—by one of whom it was said that "never man spake like this man."

It is only as we analyze, digest, and assimilate the Truth for ourselves that we can impart it to others. Many claim to be teachers of the Word who have never entered the sacred precincts of a spiritual life.

In conclusion I would urge each one to cling steadfastly to Truth and let its alterative effect purify us from all fleshly corruption that we may be presented at last without "having spot or wrinkle or any such thing."

LETTER TO A CORONER.

Dear Doctor L—:

I noticed in a newspaper some few weeks ago an account of where you had presided as coroner at an inquiry in reference to the death of a person under Christian Science treatment. I also noticed your remarks in regard to the case, and as I have been cured of disease and most wonderfully helped by Christian Science teaching, I thought it only justice to that system to let you know of the power of Truth as taught in Christian Science and as experienced in my case.

You will remember that you treated me for years off and on for catarrh and bronchitis when I lived in your neighborhood in Toronto. You may also remember that I had to wire the druggist, where I had your prescriptions filled, for medicine when I happened to get away from home once or twice without my usual supply of remedies and was attacked by the old bronchial trouble. You may also remember the very severe attacks I had while living on Dufferin Street,

where I was confined to bed for a week or two at a time suffering extremely, and how you held out no hope of any permanent relief—unless it might be found in a different climate and higher altitudes where the air would be lighter. I could not make the change and tried other physicians, but I must say that I got less satisfaction from their remedies than I did from yours. I left Toronto, as you know, but in this state I continued, constantly taking medicine and suffering more or less continually, and as my business called me away from home considerably, I generally had trouble with my throat, even with the help of my remedies, which I always carried along. Yet I lost many an hour's sleep gasping for breath.

Now I am rejoiced to say all this is changed; through the understanding of Truth as learned in Christian Science I have been set free from the beliefs of the flesh manifested in disease. Up to about the beginning of 1895 I had not heard of Christian Science, and when a friend spoke to me about that teaching, I did not at first know what he meant, but I soon learned enough about it to interest me, and on further investigation and inquiry I decided that I would make the condition of my acceptance of the teaching the healing of my disease; and to my very great surprise—for I was very skeptical of the efficacy of this treatment in such a case as mine where it was so very real and of such long standing, thinking it might appear to do something for women and babies—I began to mend, and in a short time was free from this long-standing trouble.

By the study of Science and Health, the Christian Science text-book, and other Christian Science literature, and a renewed study of the Bible in the new light thrown upon it, the unreality of disease and all discord became more and more apparent to me, so that I, like others who take up this new yet old teaching, began to be able to help myself, and I am glad to say that I have not required a doctor to attend any member of my family since, and the health of my wife and four children has never been so good.

I write you in a spirit of thankfulness, knowing what this blessed truth has done for me, and what it will do for anyone who honestly seeks to know the Truth. The absolute Christ teaching is the Way, the Truth, the Life; any apparent fail-

ure in Christian Science treatment, although it is in no sense simply a system of treatment of disease, is because of a lack of Christlikeness. The failure is not in the teaching. The Principle it teaches is absolute and unchanging, even the omnipotence and omnipresence of God, Good, as demonstrated by Jesus Christ, the great demonstrator of this Principle. I do not make any excuse for writing you on this subject. I have known you for years. You have tried to help me at different times to the extent of your knowledge. I now give you my experience in the new way, believing it my duty to yourself as well as to Christian Science so to do.

I am very sincerely yours,

R. R. J.

INVESTIGATION—CONVICTION.

A. J. M.

I HAVE often thought that my experience in coming into Christian Science, as well as since then, would not be of sufficient importance to warrant sending it to the *Journal*. This, doubtless, is the argument that error would use to prevent each one from sending his, and having seen it thus, I hasten to repair a breach in my fortress.

When I was first told of Christian Science, about three years ago, I had never seen anyone that was healed, and had not even heard the name, Christian Science; and yet when it was being explained to me, all my questions answered, and old-time, stereotyped, theological stumps uncovered and cleared away, a consciousness of its truth came to me, which never for a moment has gone from me, nor even waned, but has developed more and more into fullness and fixity.

I was, I may truly say, almost appalled by the positiveness of its assertions, and by the confidence with which it inspired its devotees, its demonstrators—a condition I have since learned is the accompaniment of an understanding of its teaching, and which is born of God. A happier lot of people I had never encountered, and the best of it, and what also strongly appealed to me, was, that it was not alone a good crust, but the whole loaf was permeated by the same goodwill and brotherliness. (And incidentally I would say, that

this kindness and thoughtfulness for newcomers should not be forgotten nor forsaken.)

Time only serves to pile conviction upon conviction of the realness and certainty of Christian Science. I no longer feel ridiculous when I speak in regard to what I believe. Through Christian Science—its explication of Scripture and explanation of phenomena which trip up the theologian and scientist—I feel that I have a sure foundation whereon to rest my feet, which makes smooth the “rough places,” and hurls back at the hurler the attempted shafts of ridicule and shame.

There was a season in my experience, however, when I wished my former friends should not know what I was doing. The folly and wrong of such an attitude was conclusively proved to me one day. I was visiting some orthodox friends when the fact that I was looking into Christian Science came up, and immediately some pretty heavy cannon (as I then thought) was turned upon me. Even then the very little that I knew of Science was instant in routing all opposition. This single experience was most clinching in two significant respects: it showed me the force of Science to crush all opposition as I never had seen it, because a realization in a correspondingly greater degree will put to flight any false claim that is advanced against this Truth; it also settled forever any lurking false pride or disposition to cover up my position longer, for nothing is truer than this, “For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.”

This Truth has carried me over so many lurking fears and difficulties since I began its investigation, that I can truly say divine Love has never for a single instant been separate from me, for I have had a constant consciousness of its all-presence. Before coming into Christian Science I was not devout nor what the world would call religious. From early boyhood I was forced to shift for myself and meet the world’s rough-edged shoulder, and perhaps for that reason I am more unable to see than I otherwise might be, why any one who will take that Life-monument, Science and Health with Key to the Scriptures, and give it even a half-unbiased study, trying to apply its teachings, cannot eat at the same bounteous table at which I eat.

THE WOMAN IN BOSTON.

JEAN HUGENS ROME.

In 1870, in the city of St. Louis, a party of lawyers were discussing the questions of the day. I was a child among them, unheedful of their conversation; but my ear caught one thing. They said that a new theory was being advanced by a woman in Boston. They then stated this theory as clearly, perhaps, as could be done under the circumstances. That little group I have never seen since that year, but all through the years following, the question would come up, What has become of that "woman in Boston?" I can now plainly trace the growth of the seed of Truth, and see again and again where it yielded a blossom.

At one time I was an admirer of Ingersoll. I did not believe in the Bible, or in Jesus, so I thought I could not pray. But the lessons of life were bitter and hard, and, in an extreme hour of despair this thought came to me: "*I exist: I have intelligence: since I am a creature I must have a Creator, and the creature and Creator cannot be separated.*" I appealed for help to this unknown God, but I would not say "In the name of Jesus." I would not read the Bible and would not go to church.

After months of appealing for light I found myself studying the Bible with absorbing interest. I could ask "in His name" then, though not really knowing what it meant. Nothing but Christian Science could give the understanding of Jesus' relation to God and man.

All these thoughts coming to me and helping towards the Light, I now see are the outgrowth of the effort of those men to explain this "new theory," and the reflection of Truth that was certainly going out into the darkness of human beliefs through this God-sent "woman in Boston."

Eventually I became an orthodox church member, but I could not rest there long. The loving thought given to me by the people of the church will receive the perpetual reward of gratitude; it belongs to Divine Love. But the creed too often gives a stone when we ask for bread.

I found myself building all hope on the belief that the second coming of Christ was at hand.

I studied the prophecies, trying to search out, with the help of Commentaries, the mystery of the 1290 days of Daniel, twelfth chapter, and the other periods of time. Several of the commentaries agreed that the end of the "time, times and a half" would be the year 1866. In the meantime, through all these years I had never known one day of health, and in the difficulties that beset my efforts to get the Light I was becoming physically blind. In this midnight I again found God a "present help." I heard the name of Christian Science. A friend explained this new old theory of the woman in Boston; and my eyes were *instantly healed* (see S.&H., p. 577-8).

When I opened the "little book," *Science and Health with Key to the Scriptures*, the first words I saw were these: "*In 1866 I discovered the Science of Metaphysical Healing*" (S.&H., p. 1). The "theory of the woman in Boston" was before me. It had been leading me all the way, but I had been seeking the manifestation of it for eighteen years.

"That Truth gives promise of a dawn
Beneath whose light I am to see,
When all these blinding veils are drawn,
This was the wisest path for me."

MECHANICS' INSTITUTE LIBRARY.

The Sunday school children of the First Church of Christ, Scientist, in Kingston, presented the Mechanics Institute with a copy of *Science and Health*, the text-book of Christian Science. The book is now in the library, and will be loaned to any subscriber.—*Kingston News (Ont.)*

"*Science and Health*," the text-book of Christian Science, and a journal published in the interest of the sect, have been placed in the library of the Kingston Penitentiary. This work was done by Mesdames Nicol and Milligan.—*Kingston Daily News.*

IMPRESSIONS OF A FIRST VISIT TO MOTHER.

J. C. L.

MURKY, cold and dripping clouds overshadowed us until within a mile of Concord, when as in obedience to the Divine wish the clouds broke clear and the sun shone forth in all his majesty and splendor and thus remained during our short visit.

My first glimpse of Mother was while standing on the balcony awaiting her return from her afternoon drive. We were unexpectedly startled by a rustling at the balcony door and turning quickly beheld a vision which I can never forget. Youth, radiant with the sunshine and flowers of June and crowned with the light and love of God, could not have appeared sweeter or more lovely. Like an angel of beauty she appeared among us. She tripped along over the balcony as would a little child, and during the whole of the subsequent visit it was this continued resemblance to youth in her simplicity, innocence, meekness and loving faith in God, that impressed and moved me the greatest.

After she lovingly greeted us we went below, and then passed one of the most absorbing, most edifying and most blissful moments I ever experienced.

She sat and talked to us for what did not seem more than fifteen minutes, but which I found afterwards was an hour and a half. We drank in her words, every one of which was fraught with the deepest meaning and wisdom, for could we not see that their source was not this erring, finite, mortal brain? Could we not feel that God,—Spirit, Love, and Mind was round about us? We need not look into those bottomless eyes nor listen to that sweet-toned voice to know that the look and words came not from that mortal, carnal body—not from those clear eyes, nor from that mouth nor throat, but seemingly from away beyond—beyond somewhere in the far distance—from a somewhere which these mortal senses could not possibly comprehend.

Not a word too much nor a single one wasted—clear, concise, apt logical, swift and wise—all said and done in the gentlest, sweetest and most loving manner, with implicit faith in, and with frequent reference to, her guidance by our Father and Mother God; it was indeed a feast of reason and an inspiration to the listener; an example for us all, and as I sat drinking in the wise utterances I could not help but realize that she, our Mother, as a fitting crown for her long years of persecution, vilification, toil, patience and courage—now was indeed tasting of the fruits of her labor, and wearing the almond blossom as type of the crown of Divine glory.

The blessing we are all striving for was indeed then and there hers, and if we will only follow in the same path that her bleeding footsteps have trodden, bearing the same cross of Jesus, striving as hard to recognize the omnipresence and omnipotence of God and the falsity of mortal mind, we shall ultimately wear the same crown. It is the hope set before us, the work of our high calling; and this beautiful afternoon's visit which closed much too soon, impressed me as strongly as it strengthened me in but one conclusion—that we have found the Truth, it is the Truth, and the Truth *will* set us free.

HOW I WAS CONVERTED.

I. R. S.

Dear Journal;—I was brought up in the Presbyterian Church, but its creed failed to satisfy me in any degree, and at the age of seventeen I had turned away from all religion and found myself “without hope or God in the world.” I had always been strongly opposed to Christian Science.

In 1891 I became one of Dr. Barrows' assistants in his preparations for the Parliament of Religions, and continued in this work throughout the Parliament. My opportunities were such that I had access to the audience halls at any hour. I met many of the foreign delegates and listened attentively to a majority of the addresses delivered by the representatives of the various great religions of the world, but still found nothing to satisfy

me. My prejudices prevented me from attending the Christian Science Congress.

After the Parliament I was actively engaged in the publication and sale of the book "The World's Parliament of Religions," and in this work my attention was first called to the business methods of Christian Scientists, who very soon gained a reputation in our office for meeting their financial obligations more promptly and writing more courteous and concise business letters than any other of the many denominations with which we had to deal. But I still kept to my old attitude of opposition to Christian Science.

After the publication of the book, there came into my possession a number of portraits which had been reproduced as illustrations for the volumes. One of these photographs was of the Rev. Mary B. G. Eddy, discoverer and founder of Christian Science, and this one photograph of the entire collection, held my interest and attention. Despite my opposition to Christian Science I could not mistake the wonderfully spiritual expression of that face. It was the one photograph that I cared to keep for my own.

Some months afterwards, to oblige a friend, I attended a Christian Science service. The first sermon I heard presented Christian Science so beautifully and practically that I at once recognized it as the Truth I had been hungering and thirsting for—and yet blindly opposing—all my life.

A month from that time I studied the Science, and at the next communion identified myself with the church. Since then my life has been touched to new and holier issues. I have many battles to fight, of course, but I know that I have God's own Truth to fight them with.

CHURCH BY-LAW.

The Church Manual of the First Church of Christ, Scientist, in Boston, Mass., prepared by our Pastor Emeritus the Rev. Mary Baker Eddy, and copyrighted, is adapted to the Mother Church only. It cannot be adopted, nor its Rules or By-laws printed or published by branch churches of Christ, Scientist.

LETTERS TO MRS. EDDY.

17 John R. Street, Detroit, Oct. 27, 1896.

REV. MARY BAKER EDDY:

Beloved Mother:—This note is to introduce to you a dear little girl who comes with this mail. She knows and loves you so well that I feel you should know her a little.

Three years ago she was a motherless little invalid,—had never been able to walk,—and had besides several ailments. She was at that time three years of age, and her sad case coming under the notice of two dear students, a mother and daughter, she was taken to their home for treatment.

It would not be easy to speak of the task it was, especially to the young lady, and nothing less than the Christ-love could have made it possible to give up both nights and days for some time. To me it was always a great lesson of the deeper meaning of the virgin-mother thought.

I need not tell you, who know so well Love's power, of all that was done, but briefly would say that in less than three months, the helpless, crooked little limbs were made straight as the pillars of a temple,—the various beliefs of disease vanished one after another, and the dear child was about like a bird on the wing. She had grown so dear to my students and friends that her home is with them, and I never saw a child so tenderly loved.

She is sunshine itself and knows no other thought than Christian Science. One day she was watching for a rainbow which did not appear, and she turned away and said, "Truth and Love is our rainbow, and we have that all the time, haven't we?"

She is so fearless, and one day was pursuing a wasp in the garden, wishing to play with it. She paused suddenly and said: "Alice, if I take it, will it sting me in b'lief—I know it won't in reality—but will it in b'lief?"

The picture I send you was taken a few months ago, as she sat among the apple blossoms.

She will be a brave worker in our great cause some day.

Thinking this would cheer your mother-heart, I remain,
with ceaseless gratitude and devotion,

Your student,

Annie M. Knott.

We are happy in presenting the field with the accompanying half-tone reproduction of the photograph of the sweet little girl above mentioned.

2357 Calumet ave., Chicago, Ill., Sept. 24, 1896.

Dear Mother:—My heart goes out in gratitude to you for the great lessons that have come to me through your struggles, watching, praying and triumph. In all of this I see the glorious beacon light shining amid the dimmed and blurred times and ages of struggling humanity for Light,—the Way to God,—and I am one that has been wonderfully blessed by the efforts of your grand life-work. Words are feeble attempts to express the spirit of Love that burns within.

For over five years I have daily gained Light concerning the power of Mind over matter, sin, sickness and death. While I could speak of many beautiful cases of physical healing, yet the grandest of all is the healing of sin.

I must tell you of the sin that has been healed since I have known what sin is, and was. There have been two or three cases of immoral women healed, taken away from the very lowest plane of sin. But when the Light of the glorious teachings of Science and Health reached their dismal cells it illumined the way so that they could see where they stood in sin. Then did Christ say—the voice of Christian Science—“Thy sins which are many are forgiven, Arise,” and I know you would rejoice to see the risen mentality of these people. There is one that has not even the tatters of the old life around her. But the sunlight of Truth and Love is so bright that it heals sickness and sin with the purest, simplest thought of trust and faith. I have never seen a better example of faith. No wonder Mary Magdalene could see the Master first



after His resurrection,—hers also. It is sin that must go out now if we are to have a healthy body, and nothing but Divine Love can accomplish this work. Christian Scientists need to love more and more. Every hour shows the need of it even among Scientists. I need it so much. My prayer is to gain this Love through purity and fleshlessness; and may I reach that point so that sometime and some day I may meet you face to face. Meanwhile I will go on doing the work of my Father in Mind.

Let me thank you for the sweet assurance and peace you have given us students of students. Indeed the heavy yoke is broken and I thank God and take fresh courage.

Lovingly and obediently yours,
Arthur W. Flanders, C. S.

Chattanooga, Tenn., Oct. 13, 1896.

Dear Mother:—I have felt for sometime that I ought to write and express to you the gratitude which I feel for this “higher and more practical Christianity” which you have given us. Your teaching has given to me the true interpretation of the sacred Scriptures, and it heals both sin and sickness. It was for the healing of sin, rather than sickness, that I was led to follow on to gain the spiritual apprehension of your words and works, which have revealed to my understanding the way of Life.

Words are inadequate to express the sense of moral obligation, which is better expressed by loving obedience to your commands.

When I first came in contact with Science and Health with Key to the Scriptures, I was,—and for a number of years afterward,—deeply interested in the theological teachings of Emanuel Swedenborg, but when I came to compare his teachings with the teachings of Science and Health I recognized the superiority of the latter, and proved the Principle to be divine which casts out evil and heals the sick. I now read only your works and the Bible, with the publications of the Christian Science Publishing Society, and I feel sure that the way into all Truth is open to me.

The many demonstrations which I have had of the power

of Truth and Love to overcome the sense of evil, or evil sense, is proof positive of the coming of the Kingdom of God to my consciousness.

What can we ask more than the assurance that God is Love; a love that supplies all human need? Daily I am proving this Principle; and my failures as well as successes have helped me to a higher realization of the Allness of God, and the nothingness of evil.

The work here in Chattanooga, while it has been seemingly a slow growth, is founded upon the faith of God and the understanding of His Christ, and we know that the "gates of hell" cannot prevail against it.

I know that you hold us all in your great love; and I trust that I may learn to emulate your patience and loving kindness, in all my ways.

Lovingly in Truth (Your student's student),
James Erwin.

Davenport, Iowa, Oct. 19, 1896.

Dear Journal:—I enclose a letter from a little patient, who has longed for some time to write to Mother but feared she would be intruding on time. On seeing the communication in the October *Journal* she sat down and wrote the enclosed. The child was healed absently, three years ago, of jaundice and other troubles, and before having seen her healer.

C. A. O.

"*Dear Mother:*—I was healed by Christian Science after I was under the doctor's care, and he said to my mamma that I would be "up on the hill" (the cemetery), if she went to Christian Science; and my mamma was healed too. My name is Mary Etta Ganson. I attend Sunday School every Sunday, and read Science and Health, and the *Journal*. I like the Sunday School very much and I have just been reading a little piece in the *Journal*; it was about the "Home-ward Bound." I am only ten years old.

Mary Etta Ganson, Davenport, Iowa."

San Diego, Cal., Oct. 8, 1896.

Dearest Mother:—I am so very grateful, and wish to thank you for Christian Science, this rich and blessed Truth, a living and saving Principle, which you gave to the world. Words cannot express my gratitude to you. I was healed by Christian Science both physically and mentally. I am a students' student.

Mrs. E. W. Frick.

AN IMPORTANT CHURCH DECISION.

SINCE the death of Rev. H. M. Dexter, D. D., who was everywhere recognized as the highest authority in all matters of orthodox Congregational polity, the late Rev. Dr. Quint has been called the nestor of the denomination on all such matters, and his advice has been sought on controverted questions which have arisen in orthodox Congregational churches all over the United States, and to some extent in Great Britain. It was only a short time before his death that a case was submitted to him for decision by a pastor of a Congregational church in Fairhaven, Mass. A lady member of that church, having become interested in Christian Science, wished to join the church of that name in this city. Her church refused to give her the usual letter of dismission and recommendation, in the belief that the Christian Scientist Church was not sound on the fundamental doctrines commonly accepted by the orthodox Congregational denomination. The pastor did not agree with the church and submitted the matter at issue to Rev. Dr. Quint for his opinion. Being familiar with the precepts and doctrines held and taught by Christian Scientists, Dr. Quint promptly gave his decision in favor of granting the letter of dismission and recommendation to the Fairhaven lady and went so far as to state that, if the church refused to grant the letter, it would subject itself to denominational discipline. The church yielded and the letter was granted. The lady united with The First Church of Christ, Scientist, in this city. The decision involved a very important point and will probably be accepted as final in all similar cases which may arise. Dr. Quint was a broad, liberal man. He had become familiar with the doctrines and methods of Christian Scientists, who now number more than two hundred thousand in this country, and he fully believed that, in what are commonly called fundamental doctrines, they were entitled, so far as dismissing and recommending members was concerned, to the fellowship of the churches of the orthodox Congregational denomination.—*Boston Transcript.*

INCORPORATION OF CHRISTIAN SCIENTIST CHURCH.

ARTICLES of incorporation have been entered into under the laws of New Hampshire, for the purposes set forth and among them the following:

The purposes of this corporation are to establish and maintain a Christian Science Church, to acquire property both real and personal, for church purposes and to hold, improve or dispose of the same, and in all particulars to do whatever may be necessary to establish, support and maintain a Christian Science church, composed of members of the religious body or sect known and designated as Christian Scientists, who accept and recognize the Bible and "Science and Health with Key to the Scriptures," by the Rev. Mary Baker G. Eddy, as their only text books. The articles of incorporation are signed by Jesse C. Lewis, Mrs. Olive M. Lewis, Mrs. Frances C. Burnham, Mrs. J. M. Stanyan, Miss Bertha G. Stanyan, Milford; A. J. Stevens, Mrs. Caroline Stevens, Amherst; Henry L. Peasley, Lucy L. Peasley, Bedford; Mrs. Charlotte E. Foster, Merrimack.—*The Milford Weekly Advance, Milford, N. H.*

CHRISTIAN SCIENCE IN HARLEM.

IT is now generally known that the Christian Scientists have an organized church in Harlem. The Metropolitan Third Church of Christ, Scientist, is the outgrowth of the Metropolitan Christian Science Institute and the result of the labor of Mrs. Carrie Harvey Snider, one of the leading Scientists of the city. The church holds its services in the Ellerslie Rooms, No. 82 West 126th Street, near Lenox Avenue. The Sunday morning service consists of a Bible lesson sermon, with expository notes from the Bible and the Christian Science text-book, *Science and Health with Key to the Scriptures*, by the Rev. Mary Baker G. Eddy, discoverer and founder of Christian Science.

The Bible and this text-book are the ordained pastor of all Christian Science Churches. The service is conducted by two readers, a man and a woman, styled first and second readers. The readers of this church are Mrs. Carrie Harvey Snider, first reader, and Mrs. Charles Parker Simmons, second reader. The Sunday evening service is unique and consists of testimonials from those who have been healed by Christian Science and affords strangers an opportunity to investigate the work.

The Scientists believe that Jesus meant what He said when He commanded His disciples to "heal the sick," and that this command is as imperative to-day as His other command to "preach the Gospel." They further claim that the teachings of the Bible, properly understood, are "the leaves of the tree for the healing of the nations," something for all mankind to discern and apply in daily life.—*Sunday (N. Y.) Herald.*

LAST night Fraser Hall was filled to the doors to hear the Rev. Isabella M. Stewart, C. S. D., principal of the Christian Science Institute, Toronto, and Normal course student of Mrs. Mary B. G. Eddy, of Boston. T. J. Kinnear introduced Mrs. Stewart to the meeting as the Kingston's students' beloved teacher. The little lady has a very attractive appearance and impresses her hearers before she speaks by her winning smile and calm confidence. When she speaks her words are full of tenderness and engage attention till the close of a lengthy address. Her address last night was one of deep interest to all those seeking "the highest good and the highest sense of God," as she expressed it in her opening words. She dwelt upon the scripture narratives of Jesus' triumphal entry into Jerusalem and where He told two of His disciples to go and they would find a colt tied, and to bring it to Him; and they went and found it where two crossroads met. These incidents, she explained, were symbolic of a higher spiritual meaning than what history merely gives them. She dwelt upon the demonstration of Jesus in the withering up of the fig tree, showing it to be a just rebuke because it had the outward promise of fruit and yet was barren. Regarding the communion Jesus said to His disciples do this till I come again,

and he came in three days. Christians, therefore, to-day are commemorating a crucified Saviour, while Scientists commemorate the morning meal and a risen Saviour. Many other points in the life of Jesus were contrasted, and His healing works were spoken of as being all done by His understanding that life was God. She spoke of prayer as the closing of the lips to hear God pray and gave what Christian Scientists believe to be the spiritual interpretation of the Lord's prayer. She closed by describing how she first heard of Christian Science through some wonderful cases of healing.—*The Daily British Whig, Kingston, Ont.*

OMNIPRESENCE.

WENTWORTH WILL TEWKSBURY.

WHEN thou art happy, child,
And life is glad and free;
Amid thy loved ones, child,
All happiness for thee;—
Ah! couldst thou only know,
And, knowing truly see,
Thy God is here below
The joy to share with thee.

When thou art weary, child,
And life and earth are drear;
When thou art lonely, child
And sorrow seems so near;—
Ah! couldst thou only see
And, seeing this, believe,
Thy God is near to thee
The sadness to relieve.

In joy as well as pain
His love descends to thee,
In sunshine or in rain
Thou hast his sympathy.
When clouds look dark, above
Or, when the skies are clear,
Thou hast thy God's pure love,
Inestimably dear.

NOTES FROM THE FIELD.

I CANNOT remember that I was ever satisfied with myself or surroundings from childhood. I was always discontented, but continually building air castles that were never realized. I was brought up by unbelieving parents, so I had not the comfort, even, of a belief in a personal God, though I did go to church and try to believe. I longed for the religious experience that others had, some assurance that there was something beside this life, that seemed so empty.

I finally united with an orthodox church, thinking if I would only take a step to show my desire for the good that God (if there was one) would show me the way. I did not find the help I looked for, and my efforts ended in another disappointment. The little spark of hope I had in that direction died out. I was miserable and unhappy.

I turned to the world, hoping to drown my troubles in the pleasures of sense, with the thought of getting all I could out of this life, as I had my doubts about any other, but it only added another failure to my list.

I saw my ideals fall one after another; the friends that I loved and trusted most, I found false, deceitful and selfish. Therefore I lost all confidence in man, but I think I was dissatisfied with myself most of all. I felt very much as Paul did when he uttered these words, "O, wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7 : 24). My mental state was almost beyond endurance; existence seemed to me worse than vanity. But where could I look for help? Everything had failed to bring that peace, for which I had been searching so long.

It was here, in this seemingly dark cloud of sense, that Christian Science came to my aid, and this Scripture was fulfilled, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14 : 16). It was indeed a Comforter. What

a quickening of hope, what glorious light overshadowed me, when I learned through this blessed Truth that, "now is the day of salvation," "now are ye the Sons of God."

I experienced that, "Peace that passeth understanding." All sense of disappointment and unrest disappeared, for "I saw a new Heaven, and a new Earth."

Also many physical claims were removed; one was neuralgia, in a very severe form. I had never received any help from medicine. Another claim was with my eyes. I had worn glasses for over two years, was not able to read at night, even with the glasses, but through the Truth, my eyes were opened, and I found I could read until twelve o'clock at night, without the aid of glasses, for I was reading the dear "little book," which has liberated so many from the bondage of sense, Science and Health, by the Rev. Mary Baker Eddy. May this testimony reach some heart, and kindle hope into faith that will finally lead them to where "the young child lies."—E., *San Diego, Cal.*

A little fellow, five years of age, and his brother a few years older, were playing in the yard while a storm was coming up. The lightning struck a tree near by them with such violent force that he was thrown to the ground in a dazed condition. He lay there for a moment perfectly still, until his brother spoke to him. He then jumped up, ran into the house, and sat down in a chair.

He had been sitting there a few minutes in silence, when suddenly he asked of the family, "Who hallooed 'All is Mind'?" They told him "No one." He declared that his mother or sister had. The idea that "All is Mind" came to the child simultaneously with the shock. Then he said, "While I was lying there on the ground, I thought of my little piece." The little piece referred to is the verse, "Mother's New Year Gift to the Little Children," in the January *Journal* of 1896.

He felt no bad effects from the shock; which proves that Truth is as quick as the lightning, and all powerful.

After relating to my Sunday School class the above demonstration which was made by one of the infant class, I asked if they could not tell some of their demonstrations.

One little girl said she had that week had a very sore throat, and her papa who is not a Christian Scientist wanted to send for a doctor, but she told him she did not want a doctor, and would not take any medicine if he did get one, but she wanted mamma to treat her. Her mamma, who is a Christian Scientist, treated her, and she got better right away, and by morning was almost well. Her mamma gave her another treatment, and she was "all well."

The mother afterwards told of how firm the child stood for Christian Science, against medicine and doctors, and how she herself had a struggle in her own thought, not knowing whether to trust God or to use some medicine which she had in the past believed to be a sure cure; but inspired by the child's firmness, she decided to trust Christian Science, and when she made this decision, the work was done, for she met the claim in a very short time.

A little boy told of having the toothache, and how he demonstrated over it.

Another little girl said that one day at school, her teacher sent her out for a cup of water, and as she came back through the door, the wind blew the door against her hand, and blistered her knuckles. She went to her seat and "never let on," but sat there thinking the Truth. The teacher noticed that she was not studying, and told her to study her lesson. She said cheerfully, "All right," and took her book, put it in her lap, and bowed her head; and she said: "The teacher thought I was studying, but I was treating myself, and when my class was called to recite, I was afraid I would not know my lesson, but I did, and the blisters were all gone."—*Sarah Farlow, Kansas City, Mo.*

A little more than a year ago I came to this place to live. I found a band of loyal Christian Science students, numbering twenty-five or thirty. In one year the number has doubled and we were obliged to move into larger quarters. Our room is carpeted, seated with chairs, lighted by electricity, and in every way is most homelike and pleasing. The expenses are met by the society, each one giving what Truth directs them to give, and never once

has there been a lack of means, but always a surplus. Never have I heard a call for money. Our leader here has brought out the thought so plainly that God is the only source and supply, that even in this drouth-stricken country it is demonstrated that there is plenty for all our needs.

Many beautiful demonstrations have been made over sin and disease, bringing the thought up higher and making them devout students of Science and Health. The public is beginning to recognize the grand work that is being done, and speak of the harmony in which we dwell together, and criticise us for being so secluded and selfish, as they think. The churches have much to say, and some of the ministers have preached about Christian Science. They ask us why we do not stay in the church and live this beautiful life. One minister said a short time ago, "There are threads of gold running all through that book [referring to Science and Health], but it contains lots of error. They are working out of it though." Our leader said he would have been correct in saying there was lots of error in us, but in proportion as we assimilate the Truth contained in our "little book" will we overcome the error in ourselves.—*Phemie E. Mason, Chadron, Neb.*

Extract from a Letter from a Student to her Teacher.

Giltner, Neb. Oct. 9, 1896.

"Dear Teacher:—I must tell you about a demonstration my brother had; he and his wife are studying Science and Health, and come here to meeting every Sunday and Thursday evenings.

One week ago to-day he was hauling grain to town; had on forty bushels of rye and had his two boys, five and seven years old, with him. While driving along the road the oldest boy was at play on the load and fell out. His face was badly skinned and the wheel went across his abdomen.

Brother said his first thought was, "He is killed," and when he picked him up he began to stretch out and set his eyes. He said it seemed to him, for a moment, he had been left alone in the road with a dying boy, when the

thought came, "I am not alone and there is no time to lose." So he began to treat the best he knew how, and in a short time the little fellow began to liven up, so he drove on to town. He said he did not seem to suffer much, and talked and was quite lively. The little fellow knows how to realize the Good.

In the evening brother came to me to treat him for the fear that he might be inwardly hurt. The boy slept well all night, and next morning was up as usual and all right. All that you could notice was, he did not run around as much as usual for a day or two. To-day he was here and his face is all healed. His mother says you can see the track of the wagon wheel across his bowels.

I tell you that has planted our feet firmer than ever on Truth, for we can see "all things are possible with God."

Oh, how we all did rejoice. Your student, L. D."

Some time ago a patient said to me, "The *Journals* are very good and helpful, but I never see anything in them from Pittsburg or vicinity. Why is this?"

I have thought of this many times, and resolved to send some word to our dear *Journal*, but error claims power enough to have put off this demonstration of brotherly love until now.

During the past year our church has been slowly and steadily growing—in fearlessness and unity.

Some weeks since it seemed necessary to raise more funds for our current expenses, such as a better and more suitable place of meeting, etc., which some of our number thought it impossible for us to do, but the majority looked to God as our only source of supply, and trusted to Him absolutely without doubt or fear. The demonstration was made and we have a chapel for our church service and Friday evening meeting.

In my own practice have been some good demonstrations of the power of Truth to cast out error. One case was a belief of rheumatism of many years standing which was healed in a short time.

Another—the lady had suffered from a claim a long time which was overcome in one treatment, permanently.

One case of chronic dyspepsia had sought the advice of a New York specialist, to return home no better, and after faithfully following the advice given for nearly a year, concluded to try Christian Science. In one month's treatment she was perfectly healed, and is rejoicing in her increased understanding of the *whole* of our dear Saviour's teaching.

During last August a gentleman came to me with a supposed case of hay fever, he was not quite sure, but had many of the symptoms. He came three times and the claim had entirely disappeared.

There have been many cases of gradual healing—and some demonstrations of "working out our own salvation" by those who have been shown the way.—*A. E. S., Alleghany, Pa.*

Dear Journal:—For three years I have had the privilege of your blessed columns monthly, and have found much encouragement in the experiences of others; sometimes the temptation would arise to be discouraged as I read of some case of instantaneous healing, and a seeming straightening out of all the crooked places for some.

I feel I must bear this testimony, that after years of conflict with a great many claims of disease and after testing the nothingness of medicine and hygiene and all material means, I turned to Christian Science; having had it brought to our notice by a dear friend who had realized its transforming influence in his family.

What a flood of light seemed let into our darkened consciousness, and how we rejoiced and still rejoice, though the crucifying of sense and self which must be passed through is very humiliating to the flesh, or false sense of things. Husband and children joyfully received the Truth, and for four years it alone has been sought in the many trials of our faith, and various have been the experiences.

I feel I can say unreservedly that if each demonstration of Truth's power in various ways could be stated even in our family of five it could fill a large book. Our oldest boy without a treatment, with only an honest, fearless receiving of the Truth, overcame the claim of catarrh in

a serious form which had appeared in early childhood. The second boy was as one whose cords were cut and let go free, for he had been bound from babyhood with fear. The two boys demonstrated over whooping cough in a week, when the children all round them had it for months. I feel that the very stones would cry out if we kept still, even though there is much that does not seem to be done of the unraveling. Yet with the blessed Light full upon our work should we dare be discouraged? To whom shall we turn? "Thou hast the words of eternal Life."—*M. B. T., Genoa, Neb.*

A Christian Scientist came to my mother's house to board, early in 1895. I was then twenty-five years old, yet this was the first time I was told of Metaphysical healing. Friends of this lady soon came to board, thus we had a number of Scientists boarding with us. Their frequent talks about "Science" greatly interested me and a little sister twelve years old. My mother went West on important business, and being a generous person wrote, "You can join the Scientists if you are sincere." Last November, when I determined to investigate Christian Science, my sisters being antagonistic, bade me choose "my place at home," or "vacating and Science." I left, and became a regular patient of a practising Scientist. Months of over-work and mental worry had wrecked my health, and I was struggling with nervous prostration (in the old thought). Through this treatment, I was permanently relieved, and can cheerfully recommend Christian Science as a healing power. My former home is partly closed to me yet, "but as Truth is leading" all is well that ends well.

A demonstration of the Christ-Truth took place there last spring. My sister (twelve years old) was a victim (to mortal sense) of malignant diphtheria, so was her brother a year younger. The house soon had the appearance of a hospital, a night nurse, a day nurse, doctors coming and going: and finally after seven weeks' struggling with *materia medica* the doctors agreed that the boy would pull through, but the girl would not. They gave up all hope. My two (young ladies) sisters hurriedly went to a Scientist

at this critical stage, reported the child dying, and begged her to treat and save her. The healing Truth came to the child through absent treatment, and acted quickly. A change for the better immediately took place, and a few more treatments restored her to health. She knows Christian Science saved her life, and she has a copy of Science and Health, which she loves to read. The doctors said, "It is a case which ought to go on record." Will the *Journal* kindly record it in their pages of Truth?—J. J. H., New York City.

I wish to tell something of what Christian Science has done for me, and for two of my patients.

I was an invalid for eleven years, the physicians pronouncing my disease incurable. In the year 1887, I was treated by a Christian Scientist, and in less than three weeks was healed.

A short time after I entered a class in Christian Science, and have since been busy in the healing work.

About five years ago a lady living in Iowa wrote to me wishing treatment for epilepsy. I gave her absent treatment and in a few weeks she was healed. Her home being in the country she rarely sees a Scientist, but ever since her healing has been an earnest student of Science and Health with Key to the Scriptures, and has demonstrated its teaching in healing others. She now meets at the country schoolhouse with four or five others to read the lesson from the Christian Science Quarterly.

In August of 1888, a lady brought her little daughter to me for treatment. Several of the prominent physicians had said that she could not be cured. The child, about eight years of age, was a sufferer from St. Vitus' dance, and heart disease. She seemed to have no control over her limbs, was very small and emaciated, and her complexion was colorless. She began at once to improve, and after a few weeks' treatment the disease disappeared.

A few days ago I called at her home and found there a plump and healthy-looking girl, whom one would never recognize as the child who came for healing.—Yours in Truth, H. R. M., Buffalo, N. Y.

The following is an extract of a letter from a student to her teacher:

"Of course people are going to talk now and condemn Christian Science. Already one little woman has been heard saying as she passed, 'She had no doctor.' They will say nothing of our six or seven friends who this very summer have died 'in good and regular standing,' with physicians on hand; among them a boy of nineteen whose father, one of our prominent doctors, could not save. Another, a man of forty-five, who had been to New York to consult a physician, who could promise only insanity at best.

"I wish I could say to Dean S—, 'Is it nothing to you that you, the so-called leaders of the Master's church, have so fallen below your right condition that you have left a few women of small repute to fight the battle alone, when the Master gave you peremptory orders to "Heal the sick?"' Why, in the very order for the consecration of Bishops, these words occur: 'Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost.'" And yet our own Bishop said to me concerning a distressed woman to whom he was called to minister, 'I told her that her mental distress came from *physical weakness*.'

In August, 1895, my daughter was thrown from a bicycle receiving injuries (internal) from which she suffered for months, a large portion of the time requiring the attention of a physician and nurse.

During all the months of her sickness there was no improvement noticeable on which to base hopes that health would be restored to her. On the other hand her doctors hinted that in the use of the surgeon's knife was our only hope.

Last June, my wife met Mrs. B. of Burlington, Iowa, a Christian Science healer, who gave our daughter absent treatment for four days, during which time there was the most remarkable improvement I ever have witnessed. When Mrs. B. commenced treating her she could walk only by leaning on a chair or something for support, and but little at best. It was impossible for her to stand erect.

Two days after Mrs. B. commenced treating her she went up and down stairs and her form was as straight as ever. A few days later she commenced taking quite long walks, and conducting herself generally as a well person, enjoying such happiness as she had never before known. Today she is as near a picture of health as at any time of her life.—*J. J. Reedy, Mediapolis, Iowa.*

I have read in the *Journal*, where some ask for Christian Science literature in German. Perhaps my mother's experience would help some of our German friends.

When we first became interested in Christian Science (nine years ago), mother could not read English, though she conversed in the English language. She had a great desire to know the Truth, and asked our teacher if he thought Science and Health would ever be printed in German. He thought not, at least not for some time, and advised her to study Science and Health in the English language. She was so eager that she began at once, and read without knowing the alphabet. Since then she has made Science and Health and the Bible her study. She has also read all of Mrs. Eddy's other works, and is the first to read the *Journal* each month.

This is only one of the many demonstrations, convincing us that Divine Mind rules over all.—*D. K., Oregon, Missouri.*

Dear Journal:—I inclose to you a copy of a letter written by Judge L.'s little daughter to himself at the time of her leaving for her European trip. She was under ten years of age, and has had instruction in Christian Science, and the letter was her own thought unaided by anyone, and was suggested by her own desire to comfort her father for her seeming absence.—*R. E. W.*

Dear Papa:—Please do not feel badly because I seem to be going away from you, because I am not.

We are all together in God's universe, and this world is one of the many mansions in God's house and we are sleeping in it. Mamma, grandma, Vinnie, and Uncle Vinnie, have only passed into another beautiful room in

this great mansion, and God is taking care of all of us and we need not fear. I am only going to another part of this house. Your loving, *Gertrude.*

We are a society organized for Christian Science services here, few in number at present, but "doing the little we can do," and waiting for God to give the increase.

Our Sunday School class, numbering eighteen little ones ranging in age from five to thirteen years, have within the last ten months placed a volume of our beloved text-book *Science and Health*, in the Public Library and one in the Young Women's Christian Association reading rooms; have bought two hymnals for general use in the services and are now ready to place a year's subscription of the *Journal* where it will be decided it will do most good.

How thankful we are to the Mother who has arranged that the children shall be taught this Truth that will save them the sharp experiences which have led so many of their elders in pain and contrition to the feet of Christ. Peace and prosperity attend our *Journal* on its mission of Love.—*Mary E. Flynn, Aurora, Ill.*

The Troy Church of Christ, Scientist, desires to express hearty thanks to the Directors, Officers, and First Members of the Mother Church for their tireless, loving labors to establish in consciousness the true brotherhood of man. We know that only as the unity of the brethren becomes understood shall we see God. While error everywhere screams and takes upon itself fair seeming, and cunningly asserts its reality, we do know it requires constant watchfulness and true love to see, through and far beyond this disguise, the eternal reality of perfection.

We owe far more than we have heretofore guessed to these faithful custodians. Because the vine lives, we live also. Its substance feeds us, its dangers menace us. Like Aaron and Hur, we would hold up Moses' hands until the sun of materiality sets, never to rise again.—*H. L. B., Lansingburgh, N. Y.*

Dear Journal:—We commenced our church service in a beautiful new hall yesterday, and feel that God—Good—

has sent it to our dear church in this city. We had been meeting in a very ordinary and uninviting place. Our beloved cause demanded something more in harmony with the cleanliness, order, and beauty that express the teachings of our inspired text book, Science and Health with Key to the Scriptures, by our beloved Leader and revered Mother in Israel, Rev. Mary Baker Eddy. True to the eternal law of demand and supply, the place was most wonderfully opened up to us, and we feel it is only one of the "good gifts" of our Heavenly Father to the faithful workers in His vineyard. Oh that we could realize that infinite Love is the source of every supply.—*E. B. Linscott, Washington, D. C.*

Dear Journal:—The Christian Scientists of this city have for more than two years held their Sunday services in the Iron Hall rooms, and their weekly meetings at a private house. We have now rented and furnished a room in the Hagaman Block, corner of Court and Exchange streets, where we will hold our Sunday morning, and and Tuesday evening services. The room will open Tuesday and Friday afternoons, for conversation and reading.

We occupied the room Sunday, October eighteenth, for the first time, and each one present was filled with gratitude that we could worship under our own "vine and fig tree." —*L. C. B., Binghamton, N. Y.*

The Otsego County, N. Y., Sunday School Convention this year included the First Church of Christ, Scientist, of this town, in its list of Christian churches, and extended an invitation to send delegates and make report of the work in this church. This manifestation of brotherly feeling was gladly accepted. The report as to the method of conducting the church and the children's Sunday School was read to an attentive audience, comprising the superintendents and delegates of the churches, and other attendants.—*J. F. B., Oneonta, N. Y.*

I want to tell you a little of the joy and gratitude that fills me towards Christian Science and to its Author. The twentieth of August I was called, by telegram, up in the pine woods above Lake Superior for healing, and the work was so blessed that it has been the opening for seventeen copies of Science and Health to be placed there within the last month. Sunday services were begun with four or five in a little cabin, and last Sunday fourteen were there to hear the Gospel of Love.—*P. L. H., Fairmont, Minn.*

EDITOR'S TABLE.

WE cannot read carefully the Scriptures without observing that success and prosperity (and by this we mean the true sense of success and prosperity) are invariably coupled with conditions. This has been emphasized over and over again in our Bible lessons. The following text will perhaps as broadly illustrate this thought as any one we could cite:—

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee."

The word "disease" here may be taken in its broadest signification. Disease means not alone sickness and pain in the physical sense, but any form of discord, disaster, or inharmony. And the word "healeth" may be taken in its broadest sense also, the healing which means wholeness, or harmony in all things or respects.

Obedience then to *all* the statutes of God is the condition upon which the divine benefits are conferred. It constitutes the recompense, so to speak, made by man to God for the divine blessings. Partial obedience is not enough; there must be full and complete obedience; obedience in thought and act; obedience in detail. This is the wage due from us to God.

Would it be in consonance with the law of eternal right and justice that we should receive from God without rendering due return? Strictly speaking, of course, we cannot compensate the Infinite, but as a matter of *right to ourselves* we can do so, and we measure that compensation by our acts of obedience. We fall short in our wages in so far as we disobey the statutes.

Now in all this we can, if we will, see plainly the divine law of compensation. We can see, as one of our active workers in the field recently said to the writer, that in the

divine economy there is no such thing as getting something for nothing. If there is no such thing in the divine economy surely there should be no such thing in the human. Whatever in human action tends to subvert the divine law will inevitably come to naught.

That remarkable passage of Scripture which has become so much a favorite with Christian Scientists, and which so clearly enunciates the amplitude of the divine supply, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," is coupled with the indispensable condition, "bring ye *all* the tithes"; that is, pay *all* your dues, obey *all* the statutes. Do this and the mighty law of cause and effect, the only true economics, will unvaryingly act, and the abundance will be in proportion to the obedience. But, verily, there is no law of obtaining "something for nothing" here. Truly it is apart from the divine economy.

What of the application of this divine law? We shall not be Christian Scientists until we make the application in our own experience. We have no right to *get* something for nothing. Then have we a right to *give* something for nothing? Must not the rule, if it be worth anything, work both ways? Is not the law of compensation equal and exact? One-sided law is not law at all. It is caprice.

If there is even a shadow of truth in what we have said, what shall we say of the spirit which would, if it could, get the benefits of divine Science for nothing; that is, without rendering any compensation whatever, even an expression of ordinary gratitude? The compensation need not always be monetary. Whatever is a due wage, no matter what form it take, is a compliance with the divine law.

Sometimes we hear of persons finding fault with the price of the Christian Science text-book, *Science and Health with Key to the Scriptures*. Let us look at this complaint a moment and see how it tallies with the law of which we speak. In our illustration we shall not draw an extreme case; hundreds,—we may say,—thousands, of cases are in fact as strong, and many are much stronger than our hypothetical one.

Mr. Brown is a railroad employé; not a president or a railroad magnate, but a clerk receiving seventy-five dollars per month salary. In course of time, having saved even from this meagre salary, a little fund, he takes unto himself a wife. She is young and healthy, and Mr. Brown has every reason to believe she will prove a helpmate to him. She so believes. But alas, the pains and burdens of maternity bring invalidism upon her. Medical aid is summoned. A course of medical treatment is had, but with no permanent results. Months go by, but the doctor's bills do not. In this case they are not exorbitant; they are as moderate as is consistent with the prevailing charges of the profession. Nevertheless they are so constant a drain upon the light purse that they make sad inroads upon the small salary. Mr. Brown wears his old clothes until they present a shabby appearance. Mrs. Brown does not wear out her clothes very rapidly for she spends most of her time in bed; but the child's food, the nurse, the increased household expenses, aside from the inevitable doctor's bill, are such that not one cent of the salary is left at the end of the month. The weary months go on. The invalid languishes, growing daily weaker and weaker. The kind-hearted man of medicine becomes discouraged. He would gladly place his invalid patient on her feet through his drugs and stimulants if he could. But such effect as they at first seemed to have is no longer apparent. Their efficacy has vanished. He knows of nothing but the dreaded surgeon's knife as a means of possible relief or cure for his patient. The good husband is so informed.

"But how shall the operation be performed?"

"Well, your wife will have to go to the hospital in the city, five hundred miles away."

"And the expense, what will that be?"

"Well, including the traveling expenses and all other incidental expenses, together with the surgeon's charges, probably not less than five hundred dollars, possibly a little more."

"But I have not only not five hundred dollars, doctor, but not one dollar left of my salary, and shall receive nothing until the end of the month. How can I meet the expenses; what shall I do?"

"My good sir, I appreciate the situation fully, and my sympathies are with you, but I cannot help it. My medicines have done all they can do for your wife; they no longer reach her case; she is rapidly failing and there can be but one result. Your wife must have an operation performed or soon you will be wifeless."

"But doctor, can you assure me that the operation would be successful? Should it be performed will my wife be spared me?"

"I think it will be successful; that is my best judgment, but of course I cannot positively say. All I am positive of is that if the operation is not successful you will be in no worse case than if it is not performed at all, for death is certain in the latter event."

The poor husband, dejected, almost distracted, sets about thinking how he can raise the money to have the operation performed. He thinks of only one friend whom he dare approach upon the subject. To him he goes, tells his sad story, and is assured that he can have the money. The good friend will let him have it at a reasonable rate of interest, and he can pay it back in convenient installments when his wife's health is restored and she can again assist him, instead of being a continual burden and expense. The arrangements are now all made, but the poor invalid has not yet been made aware of the fact.

She is told. Patiently and meekly she submits.

"It is hard, doctor. I indeed dread the operation, but if there is no other hope, so let it be. It is difficult for me to see that it is God's will that I should suffer such torture but it must be, and I will endeavor to be content."

The money is received; unless something intervenes, next morning the carriage will come and convey the pale invalid to the cars, and as tenderly as possible she will be taken to the hospital.

That evening a friend meets the husband on the street, asks after the health of his wife, and is told of the proposed operation.

"Mr. Brown," said he, "have you ever thought of trying Christian Science for your wife?"

"Oh, no; I do not believe in any such nonsense."

"Well, neither did I until a little while ago; but our friend Smith's wife, whom you know has been an invalid for years,

while yours has been so far only a few months, was healed by simply reading a book they call Health and Science, or something of that sort, and she is actually as well as she ever was in her life; she goes everywhere; is doing all her work; her husband is on the road to prosperity again (and you know to what straits he had been driven on account of his wife's illness), and they are about the happiest pair I've seen for many a day."

"Is it possible? I know Mrs. Smith was a great invalid and I never expected to hear of her recovery; but I can't believe she was cured by simply reading a book. That's preposterous."

"Well, it does seem so, but suppose we go and have a talk with Mrs. Smith; it will do no harm."

They went. Mr. Brown became convinced that some sort of a miracle had been wrought in Mrs. Smith's case, and he appealed to Mrs. Smith for that wonderful book that would do such marvels. She replied, "Yes, I will let you have it until you can get one for yourself; but I cannot let mine go long; I read it every day and often every hour. Besides, I am told by those who have had experience that it will be better for you to own the book, for it is a book that must be read and studied continually."

"Very well, I shall be only too glad to buy a copy. How much does it cost?"

"Three dollars."

"That is a pretty high price for a book, but if it will cure my wife I shall not begrudge it."

The book is placed in the thin hands of the invalid. She is barely able to raise her head and read; but she reads. She looks puzzled at first as she reads its, to her, new terms and methods of expression; but soon she finds something that awakens interest. As she reads the interest increases, and soon she is so absorbed in the revelation unfolding to her, and especially with the clear and strong assurance that sickness is not of God, that she forgets her invalidated condition and begins almost at once to revive. Hope is enkindled in her breast, and she involuntarily exclaims.

"I shall not have to go to that awful hospital. I believe God will heal me right here."

She continues to read until she falls into a sweet and restful slumber.

Morning comes, and she awakens with a new and sweet sense of life. She instantly *knows* that she need not go to the hospital; and she tells her husband of her feeling. He is afraid not to have her go, but does not urge it. A little later she declares she can arise and dress. The husband, now thoroughly frightened, protests; but the wife insists, and actually does arise, dress, and going to the breakfast table, partakes of a heartier meal than since her sickness began. She resumes her reading of the book after breakfast, and with the reading comes added strength.

The husband takes three dollars of the five hundred dollars borrowed and buys *Science and Health*. The wife reads it and constantly improves. At times she seems to go backward somewhat, but later she realizes it is only the seeming, for in a few weeks, or perhaps months, she is indeed fully restored. The five hundred dollars have been returned with many thanks, the salary is now again appropriated to its former legitimate uses, and measurable prosperity has been restored. The husband has become interested in Christian Science, and whereas sickness, anxiety, and apprehension prevailed in that house before, and death in the near future seemed inevitable, now Life, Truth, and Love are entering in and changing the whole atmosphere.

As a material investment, as a mere matter of dollars and cents, did the husband pay too much for the little book? Who in the light of this truthful and mildly drawn picture dare say so?

But let us in a few months ask this couple which is most precious to them,—the improved material condition, the life saved from the approaching claim of death, or the glorious spiritual uplifting, the Light and Love that had come to them as the result of reading that little book.

What will the answer be? "Words cannot express our gratitude and joy for the benefits we have received through this book. Could we not secure another the wealth of the whole world would not, could not, take it from us."

Did they pay too much for it? Was the price too high? We might carry the theme farther, but at this time shall not. Need we any better illustration of the fulfillment of our favorite Scripture?

"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a

blessing, that there shall not be room enough to receive it."

The picture we have drawn, as we have said, is mild. In this *Journal* has been published the general history of many parallel cases. Many, much more severe and distressing, have been toned down and published, the details of which were of a nature so much more harassing in the old conditions and glorious in the new, that there is scarcely any comparison between those cases and our conjectural one. Every active Science practitioner knows of many cases easily paralleled by this one, and many more aggravated.

Suppose a Science healer had been called to treat the case! The charges would have been a mere pittance as compared with the doctor's bills and the proposed surgical operation; and besides, the true Scientist would, as soon as it seemed prudent, have endeavored to bring the patient into such an understanding of Science as would have enabled *her* to herself become a healer.

In either case the material recompense would have been almost nothing as compared with the benefits received, which, be it remembered, are eternal in their effects.

The thought that God is a distant God, and that Heaven is "far, far away," is contrary to all the teaching of the Bible. God's all-presence and Heaven's nearness are the leading themes of Scripture. "The Kingdom of Heaven is at hand," said Jesus, not once or twice, but repeatedly. The circumstances surrounding his birth afford a most beautiful and impressive picture of the nearness of Heaven and earth. The brilliant star, the angelic song, the glorious message of peace and good will, foreshadow in splendid metaphor, as well as the fact of actual occurrence, the truth of Jesus' declaration of Heaven's nearness.

Heaven and earth are near. Remove sin from earth,—that is from human thought and action,—and earth is Heaven and Heaven is earth. The sinless condition is Heaven; the sinful condition is Hell. This is the line of division. To teach and demonstrate the sinless life was Jesus' mission, and well may his coming have been heralded by striking signs of Heaven's nearness to earth. Let an increasing sense of Heaven's presence in our consciousness be our celebration of the *Christ-mass*. Then it matters little how much we externally observe the Christmas ceremonials.

WORKS ON CHRISTIAN SCIENCE

WRITTEN BY

REV. MARY BAKER G. EDDY.

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VOL. XIV.

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No. 10.

ONCE MORE.

WE again call attention to the fact that subscriptions to the *Journal*, and all monies for any purpose connected with the *Journal*, should be sent to the "CHRISTIAN SCIENCE PUBLISHING SOCIETY," and not to the editor, editors, or either of them, or to the Editorial Department. We have lately said that we should not be responsible for money sent in this way. We here repeat and *underscore* that remark.

We have also repeatedly said that articles not accompanied by the name of the author are promptly consigned to the waste basket. Notwithstanding this, we almost daily receive articles with nothing to indicate by whom they were written. We have to keep a record of the names of our contributors, and, of course, we can make no use of articles of whose authorship we have no knowledge. We wish also to *underscore* this remark.

We request that all inquiries relating to the Mother Church be addressed, as formerly, to the clerk of the Church and not the President. He has no authority to decide questions or differences.—*Editor.*

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HAVING EYES, SEE YE NOT?*

E. R. HARDY, C. S. D.

HE who "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust," heaps Heaven's rich spiritual blessings into the lap of time, fills each era with larger unfoldings of Mind's control over all, gives to every season its seedtime and harvest, and leads the "meek, merciful, just and pure," in the path of understanding and Life.

Mystery enshrouds the unknown only. And in Christian Science we learn that man is not deprived of the conscious capacity to understand and reflect God. A mortal's sense of existence is but a nursing crying for Light, be he infant or adult; but spiritual sense is "a man-child" held in the all-enfolding arms of the Infinite Mother and Father.

The Kingdom of God is the domain of Good. Uniform, harmonious action voices Heaven's law which is universal and divinely natural. Man, whose senses are spiritual, drinks of the waters from the well-springs of Life; to him the divine Concept is good and harmonious, the first, the last, and "the One altogether lovely."

Seasons of thought in the cycles of time unfold wonders to us—in heaven and on earth. Winter, and springtime, summer, and autumn, each has its seedtime and harvest for us. During these seasons thought is being schooled in the university of Life, to see, hear, and understand spiritually. If our lessons are well learned we advance, as one season follows another, to higher planes of thought and action. But if our lessons are only poorly learned or left unapplied, the fruits of our labor will drop to earth, leaving us to face a cold winter, then plow and sow again. Have we seen a lesson in the worldling—our winter? Has it taught us the higher meaning, as well as the necessity of close communion with God? When the day seems short and our night long, ample opportunity is given us to consider well our ways. Again when the world looks cold, and the

* All Bible quotations are from the Revised Version.

fireside warm, we are being admonished to note where the affections centre, and what their circumference.

Perhaps we have learned under such circumstances that our aims in life have not all been entirely unselfish, that upon the disc of consciousness there has still lingered a sense material, or that we have not been fully mindful of this fact which must be learned, viz., that in Christian Science every good and perfect gift is from our parental Principle. If we have not fully understood this, if in consciousness a belief of evil was equivalent to evil, or matter, and if material self was more real than spiritual sense, we were not in the perfect thought-divine; then was our winter needful to us, and became a ministering angel sent to remove some erring sense of things.

And what of thy springtime? This is the season in the cycles of Mind when nature's seeming law of gravitation is seen reversed in scientific thought,—when water flows, not down, but up, to supply each tree and herb with needful "meat." Having eyes canst thou not see in this, the Mother and Father, God, directing the faltering sense, through purity's symbol, up to where Mind builds by modes of Spirit, not matter?

The very grass beneath the feet of man, teaches one of the first demands of Christian Science. In silent accents God speaks by it to us, teaching us to love meekness, which heaven-crowned each morn with the pearls and diamonds of His presence, makes earth's little things great in Heaven. Canst thou not see that meekness, like the green fields, is pregnant with the promises of Good, appearing more beautiful to us with each succeeding year? Patience, diligence, perseverance, self-immolation, innocence, are our cattle and sheep upon the hillsides of thought which are daily nourished by the "meat" of this priceless virtue—meekness?

One's first impressions about life, substance and intelligence, as gained from Science and Health with Key to the Scriptures, are but the buddings of fettered sense as manhood is being quickened in Soul. Advancing thought, like the forces of spring, is ever active, and soon puts forth other buds, bursting into fragrant bloom; it is the bloom of Science which, taken to the bedside of the sick, is the

perfume of hope and the odor of confidence; it smiles to mitigate pain and silence fear; thus do we neutralize the claims of evil with the beauty and odor of Life, heal the sick, and lay a foundation for the foothold of Truth and Love.

The Christian Scientist's summer is the season when Soul is seen to be the animating Principle of all that in any way expresses the harmony of Being. It is the period when with us the ability is matured wherewith to separate the false from the true,—the "tares" from the "wheat," to consume error with our demonstration of Truth and Love, and to gather the germs of good into heavenly places. Truth and Love impart through Christian Science the spiritual sense of Life, Substance and Intelligence.

The tares and wheat appear to grow together in consciousness and in many ways to resemble each other; thus, the wisdom which is of the world says "Having eyes you see for yourself that substance is matter; that life is mortal, and intelligence finite," and it further defines substance as being "The underlying reality of all outward manifestation" (Webster). The Wisdom which is from above finite sense likewise saith, Substance is the underlying reality of all outward manifestation; moreover, "The letter killeth, but the Spirit giveth life," and "Substance is Mind," "Mind is God," "God is all in all." "Having eyes see ye not?"

Again, a molecule according to the wisdom of this world-material is "One of the invisible particles that is supposed to constitute matter of any kind" (Webster). The Scriptures say, Heb. 11 : 3, "We understand that the worlds have been framed by the word of God, so that what is *seen* hath not been made out of the things* *which do appear*," and in Col. 2 : 8, "Take heed lest there be anyone that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments (elements) of the world and not after Christ (Truth)." St. Paul also says (1 Cor. 3 : 18—20), "Let no man deceive himself. If any man thinketh himself to be wise among you in this world's wisdom, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He . . . taketh the wise in their own

Italics are ours.

craftiness; and again, "The Lord knoweth the reasonings of the wise, that they are vain." And in Rom. 1 : 20, "For the invisible things of him since the creation of the world are clearly seen (by the things made being perceived, *lit.*), even his everlasting power and divinity (also read Vs. 21-23).

Who, or what supposes this material falsity and then sets it forth as truth in the name of science? Who, by searching this "tree in the midst,"—the knowledge of material forms and forces—this realm of invisible monads "supposed to constitute matter of any kind," has ever found eyes by means of which to discern a trace of the invisible and indivisible Mind that sustains and governs all by the law of Spirit? We should clearly see—understand—that beside Him (Infinite Mind) there is no god—no life—no substance—no intelligence.

Shortly after I began to investigate Christian Science (this was during the winter of 1882-3) I attended, at the Lowell Institute in Boston, a course of lectures in the so-called material sciences. In a lecture by the late Professor Tyndall (one of the world's foremost physicists), he publicly admitted that the theory of molecular identity as set forth by scientists was ideally demonstrable, but not practically so. We know that whatever is of Truth is both ideally and practically demonstrable. If Truth establishes the spirituality of all things (and we do know that the coming, in earth, of Christ's kingdom must do this), then why longer dignify with the name of science, those theories which are so manifestly anti-Christ? Materialism in philosophy, is the demonology of this world which goeth about "as a roaring lion" and would if it were possible destroy the very elect.

Science and Health from the spiritual standpoint of its author's view explains gravitation, attraction, cohesion, form, color, beauty, mineral, vegetable, and animal substances, and defines them as properties and forms of Mind. "Having eyes see ye not?"

Both Webster (the wisdom of the world) and Science and Health unite to define the term *idea* as follows, "An image in Mind; the immediate object of understanding," but from standpoints as far removed from each other as the east

is from the west. Each has employed the same language to define what the mental vision presents in thought. To the former, the vision being material, this term *idea* appears abstract and devoid of substance; while to the latter,—“the spiritually minded,” thought is inspired through spiritual sense to see what none but the pure in heart are permitted to see, viz., Soul-created ideas, reflecting Substance, permanence and beauty, all contained in Infinite Mind wherein spiritual law, supreme over all, is seen to govern all harmoniously.

When the recognition of Divine Being first began to dawn upon my inquiring thought, the Fatherhood of God became nearer and dearer to me than tongue or pen can find language to express. The divine Principle of Christian Science, in the amplitude of Love to meet all human needs, filled every avenue of my conscious being with fervent gratitude to our beloved Mother in Israel, who has reopened, through the “gates of divine Science,” the way to the realization of health, holiness and heaven.

In the “genesis” of this Christianly scientific awakening wherein “God created the heavens and the earth” we literally learn certain facts declared in Science and Health with Key to the Scriptures. Then necessarily follows a moral chemicalization, and the persistent denial of matter and its claims; and lo: “the earth is without form and void.” Day must follow this human sense of darkness and with the dawn of Light will begin to appear the actuality of “a new heaven and a new earth.”

Thought must be detached from materialism, else a mortally mental sense will ensue and hide the spiritual idea for a season, even as a cloud obscures the sun. For example—to declare “All is Mind, there is no matter; therefore the body which you see is spiritual and not material” is wrong and beclouds both patient and student; to declare, “All is good, there is no evil, therefore the good thought will change the serpent into a dove” is likewise vain. This error may pin itself to the robes of “free love” or some other form of self-mesmerism, but nothing that defileth, worketh abomination, or maketh a lie shall enter the gates of our Holy City. To one who holds such opinions, it can only be said, “Having eyes ye see not.” The student upon

whose thought is being urged either of these differing phases of error is being tempted by the subtlety of animal magnetism personifying itself, and posing as Christian Science.

We must plow with self-abnegating diligence, every premise from which false conclusions spring; we must uproot with spade and hoe of sturdy resolve every wind-wafted seedling which grows apace like weeds in early spring.

When this work has been faithfully done we shall rest "under our own vine and fig tree" and wait in confidence till Truth's sunshine and Heaven's raindrops, blessing our labors, fill every desire with ripe fruit.

Then cometh our "ingathering" and "vintage season." This is the period, when from our various fields of usefulness we gather the early fruits of diligence, the new corn from the promised land; when we lay our spiritual offerings upon Truth's altar, and receive again Love's ever-refreshening baptism in her spiritual uplifting. It is the season when upon our vines of goodly cultivated thought, cling clustering fruits, succulent with the growth of spirituality, and sweet with kindly affection one toward another, which is brotherly love.

Individual experience must become enlarged with Truth, casting out evil and healing the sick, until Life and immortality are brought fully to light.

Here we must pause. It is the season when each—alone with God—the threshing floor must prepare and the wine press tread, and through daily cross-bearing labor for the victory which brings every thought into harmony with the Christ-ideal.

Here patience shall have her perfect work; here, too, Spirit will renew Cana's miracle in our Galilee, changing insipidity to inspiration, and thus translate pure affection from sense to Soul where every faculty of man is found to be superior to the claims of evil.

"Look, therefore, whether the light that is in thee be not darkness. If, therefore, thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light."

CONTENTMENT.

DORA M. KNAPP.

MORTALS, the world over, are seeking contentment. The seeming impossibility to attain it leads to one of two conclusions,—that man does not know how to find it, or that it is not to be found.

Like any other problem, if we are ignorant of the solution, or are working from a wrong basis, we will fail to get a correct result. If we multiply where we ought to subtract, we will have a proportionately wrong answer. So, if we live in the belief that matter is the source of pleasure or pain, happiness or sorrow, and seek contentment from this basis rather than recognizing God, Good, as the source of all harmony, we will fail to find contentment, the false sense of life and intelligence in matter, which is the source of discontent, meanwhile increasing as we multiply our belief in it.

Paul evidently solved the question of contentment in his own consciousness sufficiently to warrant him in admonishing others, for he not only says, "I have learned in whatsoever state I am therewith to be content"; but also, "Be content with such things as ye have," thus proving contentment to be a present possibility.

The fact that Paul was a prisoner at Rome when he made this assertion, shows clearly that to him contentment was not a condition of matter or material environment. Neither should it be to us.

Moreover, Paul's contentment was attained through his own experience, as a result of his understanding of God. He says he has "learned" to be content. Did he learn it at the feet of Gamaliel where he was educated, or among the traditions of the elders? Can we learn it through any supposition of life or intelligence in matter, or a selfhood apart from God?

Just in the degree that we prove we have no mind apart from God, and it is the God-Mind that worketh in us, "to will and to do," will we know contentment, and just

In the degree that we fail to prove this oneness of Mind, will we know discontent.

As Christian Scientists we should certainly be content with such things as we have. In the presence of the Truth revealed to this age through our dear Leader, and our text-book Science and Health with Key to the Scriptures, discontent can mean nothing more or less than lack of demonstration.

Hence we have great need of watching our thoughts lest this error find a lodging place in us. Remember it is the serpent which first makes us conscious of unrest, of discontent, and then comes in at the very door we have opened, or rather that error has opened in our consciousness, but in such a subtle way that we are self-mesmerized to think we have reason for discontent.

Now when we once admit error into our thought, it is very easy to find a cause and a plausible reason for every condition pertaining to that error. That is the argument of evil every time.

Let us examine this thought and see what is liable to come to us through discontent. Envy, strife, covetousness and avarice are inseparable from discontent. They so warp a man's thought that he can neither be content with what he has or grateful for it. They never satisfy but create a continual desire for more.

Of these evils, avarice is one of the most pernicious and is often found in a high degree of subtlety in a mental form. It will create in one a constant desire for quicker progress in science; it will arouse our ambition to reach a high position in thought, without first having worked and proved ourselves capable in the lower steps leading to that position; it will lead us to make assertions we cannot prove, and are not yet ready to prove; it will cause us to forget, in declaring for our spiritual birthright, that all of Spirit belongs to our brother as well as ourself; in short, it will blind us to the fact that we can advance no faster in Christian Science than we are able to demonstrate (S.&H. 224—25).

It is Christian and Scientific to always reach out to the Infinite, to have our daily prayer one unceasing desire for more understanding; but let us be sure that we are truly

reaching out for the understanding of Spirit, rather than the material benefits derived from that understanding. When this is done from pure motives there will be no discontent attached to it; instead, there will be a healthy growth, a continual advancement, and, if slow, we may know it is sure.

There is no standing still in Science, and when we are guided by divine Wisdom in working out our problem, we will advance neither too fast nor too slow. When will we learn that we cannot measure our own growth by that of our neighbors? We cannot, in reality, measure our understanding of Truth.

Each step of the way must be made an individual demonstration, then we will know when encountered by seeming trials that, thus brought to the surface, error cannot reflect upon us any malice or fear. Each demonstration thus made is a star in our crown of rejoicing. Hence we can see the foolishness of trying to advance through another's experience; or in the face of error not yet uncovered to us.

We must remember also, in working to uncover error, that we are not working to see *something*, but its nothingness. It is only the hidden error that can claim any apology or excuse in our consciousness. The present is all we have to deal with; trying to know the future and looking back to the past hinders progress, kills contentment, and is only a subtle form of mortal mind that we have not worked out of.

We all came into Christian Science with different dispositions. The errors that constitute our false sense of self will not disappear all at once, and certainly not until we recognize them as false and strive to overcome them.

Jesus said, "If I had not come, ye had not had sin," and Paul says, "Let us lay aside every weight, and the sin which doth so easily beset us." The sin which so easily besets us, and most blinds us, is probably the very error we think we see most frequently in our brother.

If we are working rightly ourselves, we cannot do anything that would harm our brother or take aught from another's inheritance, or add a single weight to the burden of another's demonstration.

Some writer has said that "Contentment without external honor is humility." Humility is indeed the very foundation of the contentment we are striving for. It implies absolute trust in the one divine Mind, not seeking or striving for self, but to gain a clearer knowledge of God and man. As we do this we are no longer bound to the conditions arising from belief in a false sense of self.

Could we ever know anxiety of mind or distress over worldly things, if we trusted absolutely in God, or fully understood our relation to Him? No, for we would always remember that God has already given man all, withholding nothing. Then, instead of feeling discontented and rebellious over seeming trials, why not strive more to be content with such things as we have. Let us declare each day that we can know nothing but Good, and nothing but Good can know us. Let gratitude and joy for the least of our spiritual gifts and blessings take the place of envy, strife and avarice, and the growth will be beyond our greatest comprehension.

We are standing in our own light. This Christ-idea, the true individuality of every child of God, is here, but we cannot be conscious of it or express it as long as we are self-mesmerized into thinking we are dissatisfied, discontented, impatient, oppressed. Let us remember that Mind, God, created everything and pronounced it good. Mind and man, God and His reflection are forever perfect, eternal.

Truth paves the way for its own unfolding. All that is to be, already is. Nothing that mortal mind or man ever did or ever can do, can change the eternal harmony of Spirit. "Which of you by taking thought can add one cubit unto his stature?"

We need more appreciation of the blessings already bestowed, of the sacrifices already made by our beloved Leader in trying to show us the way. Her one little article, "The Way," in the December, 1889, *Journal*, makes every step so clear that there is no excuse for ignorance; yet are we not trying to claim the third and highest stage, namely, divine Love, before we have demonstrated even the first stage mentioned as essential to our fitness to help ourselves and others, namely, "self-knowledge"?

We shall be fully satisfied when we awake in the divine likeness. Each day should be to us a day of rejoicing through some error overcome, and a clearer, nearer sense of ever-present Good.

As Christian Scientists we should be inexpressibly happy and contented. Ours is a certain hope, that ever grows brighter for "All things are yours, and ye are Christ's, and Christ is God's."

PROF. THEODORE F. SEWARD, the Founder of the Brotherhood of Christian Unity, and author of the widely-read book "The School of Life," writes thus of Christian Science:

"The human race is passing from the condition of childhood and adolescence into the stage of early manhood. It is therefore losing the illusions of youth, and is seeking realities. The truth is dawning upon human consciousness that the spiritual is the only real. Science is adding its testimony by saying that when we reach the atom we do not find matter, but only a 'point of force,' or a 'centre of force.' I understand Christian Scientists to be engaged in an earnest investigation of this truth and an effort to apply it in all the ways of life. They distinctly disclaim that their aim is only to heal the body. This is but an incidental result of accepting the truth that God is Infinite, Omniscient and Omnipresent. They ask the question, 'If God is Infinite and Omnipresent, how can there be room for disease?'

"This question cannot be dimissed with a sneer. I honor Christian Scientists as pioneers and investigators in a most important field. Their protest against the gross materialism of the present day is needed. As to the gift of healing I see no evidence in the Bible that it ceased with Christ and the apostles, but much to the contrary. I have observed that those who become interested in Christian Science take up the study of the Scriptures with new zeal and enthusiasm, and that Religion with them is a reality and not a form."

FEAR OVERCOME.

E. F. S.

This kind can come forth by nothing but by prayer and fasting. — Mark. 9 : 29.

AS bathers, hand in hand, working their way forward, battling against the incoming waves show more power by their united strength, and more courage through the silent sympathy of the friendly hand-clasp; so we, in breasting our way against the opposing thought of the world, are showing our strength by our united labors, and all are encouraged when we feel the pressure of one another's hands. I now am holding *yours*, and will show my sympathy for you by giving my personal experience; and, although you may not find it just what you need, some one in the line, will respond to the touch, and realize that the hand-clasp is but an outward expression of my earnest sympathy for her or him, and our cause.

When I was eighteen years old, I attended a school where I was held under a very strong thought of malice and hatred, and the consequence was that, after working in that thought for a good many weeks, when graduating day came, I was unable to fulfill my part of the program. Before this I had begun to feel the effects of the thoughts, and now they seemed to take full possession. The result was fear, a most intense fear, which made its strongest manifestation in a crowd, especially when having to stay anywhere for a given length of time.

The next year I was married and have had three children, but through all these years fear has followed me day and night, for even in my dreams I was bound by this horror. Everything shrank into insignificance before it. There were ordinary diseases, such as scarlet fever, diphtheria, etc., that the family, including myself, were always indulging in, but these were nothing. I met them bravely, feeling there was something definite to overcome; but not so with this "Old Man of the Sea" that was around

my neck, and would not be shaken off; this incubus, from which I could not awake; this master, that had bound me, and made me his abject slave. I felt as if I had been cast "into outer darkness" where there was "weeping and gnashing of teeth." I was in torment. The "little book" says "Fear . . . is the foundation of all sickness and death," so I had reached the point where I stood on the very *foundation* of all *misery*. For all this I was living my daily life apparently as well as those with whom I came in contact. Doctor after doctor, both North and South was consulted. Some said the trouble lay in one part of the body, and some in another. One wondered that there was not more physical pain, and another said that there should be more will power used, whereas it was by sheer force of will that anything was done. If I was invited to any kind of entertainment I would dread it for days before, going over it again and again, and wondering if I would be able to endure it all through, or would I have to give up and come away? When the time came to dress, my hands would be clammy, and cold; and I would tremble, and be so weak that I could hardly move. After getting there, I would be in agony until I could go home. Often when the time came that I could leave any minute, I would enjoy it comparatively, for I felt freer. Only a short time ago a friend said to me, "How much better you are than you used to be! I remember one day when you came to call, you were just as white around your mouth as you could be." I said, "Yes, I am much better," but I did not tell her that it was not because I had been physically tired, but because I was undergoing such untold agony of fear, while simply making her a call, that it had manifested itself on my face in the manner she had noticed. You say, "Fear of what?" It is the same question that has been asked me a great many times, and the answer is always the same, "I cannot tell."

Often and often I have been tempted to commit suicide, but in this case *fear* saved me. I had faith that God would some time deliver me, and always hoped it might be this side the grave.

I was praying to God to make things real to me, my thought being to have them as they had been when I

was a girl, but I was unknowingly asking for the right thing when Truth answered.

In the spring of 1891, I received a visit from a friend whom I had not seen since I was eighteen. She stayed only a few days, but during that time, she told me of "Christian Science," and how her mother had been healed. When she returned home, which was in the far South, she sent me some tracts. The seed had been sown, and it soon began to grow. I was willing to give up my present abode of misery, and find Heaven without the aid of death, if I could, but I little thought what an immense amount of climbing there was between the two places. I soon sent for a copy of *Science and Health*, and began reading it. At first, I could only read about a paragraph a day, and it almost always put me to sleep. It was months and months before I could read "*Genesis*" and "*The Apocalypse*." All that summer and fall, I read each day, hoping for relief as the "little book" promised, but feeling no change. I seemed to get stirred more and more, but still clung to Christian Science as the last straw.

In the fall, we had a friend who was going to a water cure where I had received temporary help, and as I was not feeling well, my husband thought I had better go for two or three weeks; so I went to please him, not that I had any faith in the material remedies. The doctor there is something of a hypnotist, and I felt I had to defend myself against his thought, and the mental struggle that went on almost overcame me. I got so I could not go to the table to eat, and I could not go into anybody else's room and sit down for more than a minute, and even in my own room I had a continual struggle. I felt I was losing strength, and that I had better get home. I telephoned for them to send for me, which they did, and after dinner I stole out of the side door, and actually ran away without saying good-bye to anybody. I was almost exhausted when I got home, but thankful to be back.

I now felt that I would have to ask for help. After some correspondence I began to take treatment of a Christian Scientist not many miles from my home. Soon after beginning the treatment I was invited out to tea, and I asked the Scientist if I should go. She answered,

"Yes," and I went on the strength of her answer. Another evening of agony. My mouth was so dry with fear that I choked on the first mouthful, and was hardly able to sit still until the meal was ended; and yet, through it all, I could keep the others laughing with what I said. When I wrote to my friend how I had suffered, she said she would not have told me to go had she known my state of mind. That discouraged me. Was I never going to be well? In two or three weeks she came to visit a cousin in the same place, and I told her I would like to go through a class, as I wanted to do everything I could that might help me. She soon came and stayed with me a couple of weeks, and I went through a class, but it seemed to make no difference.

About this time I found out there was another family that was interested in Science. My teacher went down there Sunday afternoon for a little meeting, but I had so much fear I could not go.

This was in 1892, and in the Fall my husband failed in business, and we moved a little out of town. The home I had to leave in town was a very handsome one, and someone once remarked to my aunt, "I should have thought she would have cried her eyes out when she had to leave this beautiful home." I laughed to think how little the house weighed in the balance against fear.

During this Fall the Scientists began holding regular meetings at the home of the friends of whom I spoke before. I was able to attend the meetings, but many a time I have suffered so that all I could do was to declare "God is all, God is all," over and over again, and read as my turn came, for I could not understand a word the others said.

I am a musician, and I knew that the time would come when it would be my place to play for the singing, but I did not have courage to undertake it until one day the next Winter. For a while at that time we had a leader, and as I went into the meeting one day he motioned for me to take my place at the piano. I asked him if he thought I had reached the point to make that demonstration. He said "Yes," and as I had confidence in him, I took the place, and have never been overcome so that I

had to leave, although there have been many, many hard struggles. More than once I have gotten up after the last hymn so weak and trembling that I could hardly stand during the benediction.

In looking back I can see how I have lost the fear to do one thing after another until this last Winter I have felt a lifting of the cloud while attending any kind of meetings, although even up to the present moment I have never been able to stay through a whole meeting entirely devoid of fear. This one peculiar phase of fear seems to be unique, for it is entirely different from fears that others have. I know all about those, and have had a full share, although I have never been one to make much outward show. I was very much surprised once, when I was having a discouraging experience in doing some business, and was talking with a Scientist, who was helping me through the transaction, to have him say that he thought I was an "exceptionally brave woman." These fears, and appetites, and passions that others have to contend with, I am just beginning to realize I have also to fight; and I know it means a steady fire, a continuous shot after shot to overcome the enemy. These emotions are just beginning to come to the surface, and their coming encourages me, for they were so hidden and suppressed by "the fear" that it had to be removed to a great extent before they could show themselves. I now feel as though I was standing where most people do when they first begin to work in Science, and I have had over *five years* of hard work. In one thing I feel a great gain, for the terrible despair that used to take possession of me has lost its power. Now, when it begins to go down into the depths it soon finds an undercurrent of strength that washes it away,—strength flowing from the Divine Source.

NOTICE.

Mr. Joseph Armstrong has been made the publisher of Science and Health with Key to the Scriptures, as well as all of the Rev. Mary Baker Eddy's works, and hereafter all orders for or communications relating thereto should be addressed to him, at 95 Falmouth St., Boston, Mass.

LOVE.

WILLIAM BRADFORD DICKSON.

'T IS Love that banners all the western sky
At eventide when shimmering Love-lights fall
O'er field and wold; and then again at morn,
'Tis Love unfolds her gorgeous curtain in the East,
O'er distant mountain tops.

'Tis Love that firmly holds the vasty deep
Within its bounds, with grasp omnipotent,
And stays its ravages o'er all the land.
'Tis Love unchanging, calm,—forever true,
Which guides a wandering universe of worlds
As one harmonious whole.
'Tis Love that shapes the leaf and paints the rose,
And streaks the fields and woods with countless hues.
'Tis Love that fills the earth with melody
From feathered throats, which hymn the praise of God.
'Tis Love which spreads the panoply on high
And floods the world with light.

'Tis Love,—Christ's Love,—which makes eternal bonds
And seals an everlasting friendship for its own.
'Tis Love forgives,—'Tis Love alone forgets;
'Tis Love remembers only all our good.
'Tis Love which fills the broken heart with balm,
And lifts the fallen with a tender hand.
'Tis Love Divine with healing on her wings,
Which lifts the world from sickness, sin and death.
'Tis Love enthrones Perfection on the earth
And brings a present heaven in our lives.
In Love we live; in Love we daily move,
In Love we have an everlasting Life,
For God is Love, and God is all.

NOTICE.

All per capita tax and contributions to the First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

JUSTICE TO CHRISTIAN SCIENCE.

BY WILLIAM GEORGE JORDAN.

A Leading Educator, and Author of "Mental Training by Analysis, Law and Analogy."

HERE are few sincere Bible students, reading of Christ's marvelous cures of the sick, who have not felt that those cures were perfect proofs of His power of reflecting the omnipotence of Divine thought. "Had I seen, I would have believed," is their self-righteous commendation. They look with intolerance upon those of Christ's audience who hearing and seeing the marvels believed not. Were these cures repeated to-day at a second coming of Christ, the believers would be no more than there were nineteen centuries ago. For thirty years Christian Science, founded by Rev. Mary Baker G. Eddy, following the very method and spirit of Christ, making literal interpretation of His teaching, has performed wondrous cures. It has been one of the greatest modern movements in opposition to materialism. It has aimed to purify thought, the fountain-head of all action, and to bring it into harmony with Mind, the eternal Principle of all life. Yet it has suffered widespread condemnation and denunciation of many, who in spite of its attesting cures, have refused to investigate it. Like the old astronomer of Padua, they have condemned Galileo but refused to look for themselves through his telescope. They have not seen that the great truth of Christian Science is the exalting of the idea of salvation from sin, disease and death through the right comprehension of Christ's teachings. Many who know nothing of what Christian Science is have been enthusiastic in condemning their own misconceptions of it. A well-known representative of the movement recently said: "In the course of seven years I have met only a few persons, who, claiming to understand Christian Science, have disapproved of it."

The world, through its great teachers and thinkers is accepting more and more the power of Mind over all things,

all conditions, all life. Christian Science has projected this power to the supreme logic of its manifestation, and declared that "Mind is all-in-all, that the only realities are the divine Mind and idea."

I cannot at present see my way to accepting the sweeping proposition of the non-reality of matter, the sole causation of phenomena being Mind, and a few phases resultant from this belief, yet I cannot but sympathize with the nobility of the teaching, and its spiritualizing effect on the mind of believers. Its cures have been wonderful, and while one may not understand them, one cannot but respect the process that produced them.

The way of the Reformer is hard, very hard. The world knows little about it, for it is rarely that a Reformer shows the scars of conflict, the pain of hope deferred, the mighty waves of despair that wash over a great purpose. There have been two or three recent instances where men of sincere aim and high ambition have permitted the world to hear an uncontrolled sob of hopelessness, or a word of bitterness at the seeming emptiness of all struggle. But men of great purpose and high ideals should know that the path of the Reformer is—loneliness. They must live from within, their aims must be their source of strength. They must not expect the tortoise to sympathize with the flight of the eagle. A great purpose is an isolation. The world cares naught for your struggles, it cares only to joy in your final triumph. Christ—alone in Gethsemane; but at the Sermon on the Mount where food was provided, the attendance was four thousand. The world is honest enough in its purpose. It says, practically, if you would lead us to higher realms of thought, to purer ideals of life, and flash before us like the handwriting on the wall all the possible glories of development, *you* must pay the price for it, not we. The world has a law as clearly defined as the laws of Kepler:—"Credit for reform works in any line will be in inverse proportion to the square-roots of their importances." Give us a new fad and we will prostrate ourselves in the dust; give us a new philosophy, a marvelous revelation, a higher conception of life and morality, and we may pass you by, but posterity will pay for it. There is nothing in this to discourage the highest efforts of genius. Genius is great because it is decades

in advance of its generation. To fully appreciate genius requires comprehension and the same characteristics. The public can fully appreciate only what is a few steps in advance: it must grow to the appreciation of great thought. The genius or the reformer should accept this as a necessary condition. It is the price he must pay for being in advance of his generation.

The tragedy on Calvary is the type of what greatness must heroically accept for saving the world. Mrs. Eddy has given thirty years of her life to the presentation of her interpretation of the teachings of Christ, and despite all obstacles has won a following that should hearten her and her students in continuing the great work. Thirty years is but a brief period in which to present a great truth. Even Christ labored thirty years, and had but twelve disciples, and one denied him, and one betrayed him, and one doubted him, and the other nine were, for a time, shaky. But to-day Christianity has its hundreds of millions of believers—in spite of all the commentators.

OBEDIENCE.

GEORGE C. REMINGTON.

BEFORE we get a taste of Christian Science, most of us have the same aims; we all want to reach heaven sometime, some way. We want good health, plenty of money, good clothes, good victuals,—in fact everything that is tasteful to mortal sense. To this end we work and pray, but how very few there are among us who get what we pray for; and why? “Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts” (Jas. 4 : 3). How much there is for us all if our thoughts and actions were in harmony with Divine Principle!

Jesus said, “But seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you” (Matt. 6 : 33).

Jesus' promises are true, and if we are obedient we shall all receive more than mortal thought can even ask or think. If we will “dwell in the secret place of the most high” (the consciousness of Truth and Love), we shall certainly receive all the protection promised in the 91st Psalm. Sin,

sickness, pestilence and hard times will not overtake us if we are dwelling in Truth.

In Isaiah 26 : 3, we read, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in Thee." Are we in peace while contending with the beliefs of disease and pestilence? Certainly not. Then we can decide at once as to whether our thoughts are right or not.

Obedience is the great secret of success. The best child is the one who is *willing* and *obedient*. As he advances toward manhood he learns to be obedient to those in authority over him, until he is governor in a degree over self. During his school days he finds willing obedience a great help in gaining an education. After finishing his course at school he may find employment with some good business firm. Again he finds it is best to be obedient. He will not quarrel with his employers as to the best business methods, but act according to the methods they have demonstrated. Possibly during this time he has had a desire to lead a Christian life; this is, indeed, true wisdom. Of course if he is a Christian he will take the Bible as his law book and guide. He may commence by studying the Ten Commandments or Christ's Sermon on the Mount. (Not many commence with Genesis and continue to Revelation.) Should he do the latter, one of his first lessons will be the necessity of obedience, and the baneful effects of disobedience. And we will suppose that as far as he understands, he will live up to the teachings of the Bible; he decides it will be better to join a church, so he joins the church nearest right from his present understanding of the Scriptures.

Now we will suppose this young man comes in contact with a friend who is a Christian Scientist; he severely criticises his Christian Science friend because he has been told by an older member of the church that Christian Scientists do not accept the Bible. Let us see who it is that does not accept the Bible. The text, Mark 16 : 15 to 20, is quoted, and the reply comes to this effect, "Oh! that was only intended for the disciples." How singular! This young man accepts the Baptism, the preaching to every nation. They are for us of course; but the healing—that

was for the twelve only. Is this obedience? Is it consistent? But the young man is satisfied; his religion is good enough for him. In other words he comes to a place where he resists Truth. Now you ask, Why has this man lived an obedient, upright life until now, and now pointedly refuses to heed a command just as imperative as any of the Ten? In fact this commandment is only the natural outcome of keeping the other Ten Commandments. We cannot be obedient to the Ten Commandments without this one being the natural outcome. The answer is simply this: Up to this point his obedience has met with the approval of those possessing this world's wisdom, but now is the test of his sincerity. Heretofore it was pleasant to be obedient, because it did not conflict with his human opinion. But now comes the demand for proof, namely, the demonstration of the Principle Jesus lived and taught.

"When Jesus, our great Master came
To teach us in his Father's name,
In every act, in every thought,
He lived the precepts which he taught."

(C. S. Hymnal, No. 29.)

Oh! why do we shut our eyes to the demands of Truth.
Do we not all know that resistance to Truth brings suffering?

We must not resist, but rather seek first the understanding of Truth and the demonstration thereof, and then we shall lose nothing, and gain all things. The Bible plainly teaches that the wisdom of this world is foolishness with God. Then why let those having this world's wisdom cheat us out of our heavenly rights,—"Righteousness, and peace, and joy in the Holy Ghost?" "Let the wicked forsake his way, and the unrighteous man his thoughts," and sickness will be unknown.

To be constantly pointing out the evil in others is of itself an evil; such an evil as is prompted only by malice. Oft repeated, it becomes pointless, loses substance, and leaves its author stranded on the shoals of fruitless effort, an object of disgrace and scorn.—*Typographical Journal.*

A CONFESSION.

J. M.

Dear Journal:—I have a confession to make! I have been a long time in this way, but am not “every whit whole.”

How true it is that “each heart knoweth its own bitterness.” Another cannot possibly understand the errors we have to fight against, and we seldom realize what growth we have made out of mortal sense, until we cast a backward glance at the wrecks of “isms” and “ologies,” strewn along the road.

An average lifetime had been spent in imbibing the severest creeds. “Total depravity” and “eternal punishment” being part of the daily regimen for the mind, with the accompanying drastic remedies for the body. For, while we were taught that God sent sickness and death to draw our hearts to Himself, we nevertheless were diligent in applying the most powerful remedies to counteract His wise design.

Then came a milder line of thought, after many struggles and deaths to the old theories, when we emerged into the new church teaching with its milder form of treating the body, as Swedenborgianism and Homœopathy were inseparable, we were told. But the time came when that teaching seemed “dry-bones of doctrine,” and we decided medicine did one no good. Then we were ready for Christian Science, which will be good to all eternity. After vainly trying to fit it to my late religious beliefs. I was compelled to discard them, and have for the past eight years trusted to the Truth alone for physical as well as for spiritual help, no medicine being used in all that time, in our family of seven members. So earnestly was the work entered upon that not only were all material remedies destroyed, but books on medicine, in the knowledge of which much pride had been taken, were disposed of.

Is it any wonder that even after so long a time as I have been striving to follow the Truth as set forth in Mrs. Eddy’s grand work, *Science and Health*, that some of those ghosts

of false doctrine should "walk," and endeavor to disturb the mind that is striving to dispossess every skeleton of its hiding place?

This confession may help to allay some of them, for the thought has often presented itself that I should give some recognition for what Christian Science has done for me and mine to our *Journal*, as an encouragement to those who, like myself, are not yet able to testify to "wholeness," and who are still "pressing on," hoping for the reward of faithful living.

For ten years prior to accepting Christian Science I had conducted our Sunday School in our home-circle, feeling that the mother especially should be responsible for the spiritual training of her children. So it seemed right that I should continue to lead, as we emerged, by degrees, out of our New church teaching into the higher idea of Christian Science. But there came a time when the younger members of the family desired more of a church service, and we engaged our former teacher to lead, and I became a pupil instead. After the first service I felt sad to think my hands were empty, but immediately there came a call from one of the maids for treatment for dyspepsia of long standing, and the next day she "was as well as ever." Much of my work has been among the lowly, they respond so quickly and are so thankful for the benefit of Truth, it is a pleasure to help them. I am endeavoring to work out from the point I am, considering that the centre of the world to me, instead of, as in former years, reaching out to the earth's circumference, helping foreign missions, when the "fields are already white to harvest," in my own home and my own heart, and where I may "reap what I have sown." I would also state that my hearing has been defective for nearly twenty years, and I had hoped to overcome that defect by the understanding of the Truth, as I am often told others are watching to see how I overcome that disability. They do not seem to see the spiritual uplift Christian Science has given me, so that I am not discouraged, although recognizing that a defective human being is far from manifesting the "image of God."

GOD DOTH HEAL.

T. J. KINNEAR.

IT is nearly seven years since I first heard of Christian Science; at that time I was a physical wreck, had consulted and been prescribed for by some of the best doctors in Toronto, but, finding that they could do nothing for me I decided on taking a trip across the ocean to see if the change would restore me to health. It seemed to revive me at the time, but a few weeks after landing I was just as bad as ever. Thinking that the physicians in England could do something for me I went to a specialist on such cases. He told me to go home and prepare for death as it was only a matter of time with me (my parents and home were in the North of Ireland). On hearing this I rebelled at the thought of death, and determined to go back to Canada. My parents thought it foolish and tried to persuade me to stay at home, but it was no use, I started for Canada.

After arriving in Toronto I found myself gradually wasting away. All this time I never heard even the name "Christian Science." Since then I see how wonderfully I was being lead by a higher power, something unseen to the senses, for shortly afterwards a lady from the country, secured lodgings in the house where I was; at the end of the week being somewhat acquainted, I asked what she was doing in the city? Her reply was, "I am under treatment with people that don't give any medicine." "Well, they are doing you good," I answered. Another week rolled by, and what a change! A physical wreck made almost whole, an irritable, cranky disposition changed into a bright, happy, cheerful person! It fairly astonished me and I expressed a desire to go with her to see the person that was doing the "to me" remarkable work.

We went, and I for the first time heard the name Christian Science and saw a Christian Scientist. We had a short talk and he invited me to the meetings. I attended

the Sunday service, heard a sermon delivered and afterwards waited for the Bible Class. I listened attentively to the explanations of the Scriptures under the light of Christian Science, and came away feeling, "Truly this is Jesus' teachings explained in the true Light."

The Church thought never troubled me as it does some people, for I was ready to accept anything that would lift me above disease, and I felt that nothing but the power of God could do it for I had tried everything else. Some time after I attended again, and left there determined to try Christian Science. A few days later found me under treatment. I felt myself gradually improving and in five weeks' treatment was almost healed.

I then purchased that most wonderful book, Science and Health with Key to the Scriptures, and began studying it and the Bible every spare moment. Later I felt the need of class instruction, but where was the money coming from, as I had spent almost every cent with doctors? but the way opened, I borrowed part of the money, and in less than one year had all debts paid. I merely mention this for the benefit of others who may be thus circumstanced. I might say here, while under treatment I secured employment, having been idle for over a year, not able to work.

Looking back over the past years I am glad I had class instruction, for I feel it has helped me to stand, having come through some dark and gloomy places, but these experiences have made me stronger and, I trust, more humble and obedient to the voice of Truth.

It is now over two years since my wife and I came to open up the work here. As the *Journal* has published some of the work that has been done, I will only say, Truly God has blessed the work, and we know that His blessings are inexhaustible and continuous if we prove faithful and obedient.

I can say with John (1 John 5 : 20), "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God, and eternal life."

STEADY GROWTH.

ALLEN H. ARMSTRONG.

I FIRST heard of Christian Science, in an isolated hamlet among the foothills of California, yet near enough the sea to realize Whittier's lines:

"We heard the roar
Of Ocean on his wintry shore,
And felt the strong pulse throbbing there
Beat with low rhythm in inland air."

I had no hypothesis as to the future. The general religious belief was wholly rejected, and I only answered to all questions either from within or without:

"I see a cloud like a curtain low
Hang o'er my way;
Whither I go I cannot tell."

As for the present, though but a year or two before bright, it now was clouded with a slow, wasting disease, a slow but certain financial disaster.

At this point one who was then a student of Science and Health came to the hamlet for a day or two and I asked, "What is Christian Science?" The answer was brief, but they advised getting Science and Health. This I did at once. I read it eagerly, first, because much that I read appealed to me as self-evident; second, because it proposed to take Christianity out of the realm of blind belief and transfer it to the realm of understanding and demonstration. But aside from this satisfaction in its study no apparent result followed my reading.

After some weeks I wrote to a student asking for treatment. On receipt of the reply I took all my medicines which were many and threw them out. The only result was that I found myself just as well off without material means as with. Noting this my courage slowly grew, and improvement followed, though so gradually that it required weeks to mark a change. Outside aid was soon discontinued.

At the same time I noticed that the study wrought gradually a mental change. The habit of using very strong language when provoked dropped away. So did some other things of sense lessen their hold upon me. But, though trying daily, and reading diligently, it was fully eighteen months before a single victory was clear enough to enable me to recognize it as a certain result of my work.

Soon after this I removed to Oakland and received the instruction of a loyal student, and continued with the class fully two years. Here was a repetition of the same slow pace. Five years ago at the suggestion of my teacher I came to San Jose, to help the few students here known to him. While there have been seasons of deep, quiet joy, sometimes continuing for weeks, most of the time has been spent in persistent study and work, though relieved of much of the sense of drudgery and weariness usually implied by the word work.

In one thing I seem to be an exception to the general experience as learned through the *Journal*. The clearer perceptions that come to me have oftenest brought sorrow and humiliation, because they have generally brought out the great difference between my sense of life, and Life as Divine Science and Jesus prove it to be. It is no wonder I am learning to render "Loving obedience in return for wise guidance."

LETTER FROM A SCIENTIST TO A FRIEND.

My Dear Friend:—Your letter was gladly received a few days ago, and it was good of you to write me what you honestly thought, for surely we cannot see all at once, and it is a growth to come into the spiritual thought when for a life long we have been educated to believe in matter and its laws as the reality, and have never had our eyes opened to the fact that God's law understood, overcomes every false material law, for it overcomes evil with good! So you are free, even though the senses claim otherwise, for there is but one Mind, and His power and His Infinite Love are over, above and through you, and matter has no power to prevent you from manifesting your birthright.

which is health, strength, and dominion over evil in all its forms.

Of Mrs. Eddy, I can only say that I think of her as truly inspired to give us this message of Light and blessing, and when I think of what it has been to me and done for me, and how it has led me to comprehend the Christ as I never dreamed I could until my study of Christian Science, my gratitude and love is unwavering. It is as if a friend should in my need give me a great treasure by which my whole life would be made better and stronger, and that I could prove by the daily use of that treasure that its power of good to me was unlimited, and its powers of good to others would follow my use of it! Could I be ungrateful, or could I afford to waste the precious moments in questioning her authority or fitness to give me the gift? Should I not rather take it trustingly, thankfully,—knowing that Good comes but from one source—God—and trusting to His Infinite Wisdom to know best to whom to entrust His message? And you are right, I think, that just in proportion as we understand His law, are we in turn ready to give the message to others.

If the people of intellect—the scribes and Pharisees—in the time of Jesus had not denied his ability to see any more of spiritual law than they, they might have taken the great Truth he was trying so faithfully and lovingly to give them, could have been his followers, and could have prevented the ages of darkness that followed *their unbelief!* But they could see nothing but common clay in the Saviour of mankind, and thought themselves quite as well able—or better able—to give the world a system of theology as He, and they crucified him! O how short-sighted we are! And how like little children we have to become. So obedient, not thinking more highly of ourselves than we should think, nor of our theories of Christianity, which we have not proven much by perhaps, but let us be simply learners, as the disciples of old, willing to leave all for the Christ-Truth, which in turn gives us all, and we find we have left nothing!

Christian Science rightly lived, I believe, must always unite families in more love, patience and tenderness, and it is in our homes that we must first demonstrate the Love

and power of Christian Science. God alone governs you and me, and let us be faithful to the extent that we see, and more Light will come. Knowing that health is the everlasting fact, and that as you put aside all obstacles that hide the Light from you, evil and disease must disappear.

Believe me most lovingly your friend,

M.

A CHURCH EDIFICE AT ROCK ISLAND.

SUNDAY, November 8, 1896, witnessed the fruition of the hopes and anticipations of the Christian Scientists of Rock Island, Ill., in the completion and dedication to the worship of God of their new church building, beautifully situated on Twenty-third Street near the geographical centre of the city. The dedicatory services were held at 10.30 A. M. and consisted of the lesson sermon (the Dedication of the Temple) set apart for that day, the references being read as usual, together with an organ voluntary, a vocal solo and the reading of an historical sketch and letters of congratulation. The following hymns, viz., Nos. 17, 161 and 164, were sung by the congregation. The attendance was very large, numbering over two hundred. The Church Roll numbers thirty-eight as charter members.

The Christian Scientists of Rock Island up to last Sunday have been worshiping with their brethren at Davenport, Ia., at Knights of Pythias Hall in the latter city, in the beginning attending both Sunday Service and the week-day meeting there, but on Oct. 16, 1895, it was decided to hold week-day meetings at both cities, since which time this has been done.

On April 17 of the current year a body of Christian Scientists, about twenty all told, met at the home of one of their number to consider the advisability of organizing a local society in Rock Island and building a church. After much discussion it was decided to go ahead, and at a meeting held on May 1 a subscription list was opened and sufficient voluntary offerings were tendered to warrant an immediate beginning. Thereupon a building committee of five was appointed, who secured an architect and submitted plans, which, after some revision, were adopted and the com-

mittee given plenary powers to build and equip the church. The contract was let in August and on the twentieth of that month the cellar was excavated and construction commenced. The contract called for the delivery of the church on November 16 but as November 8 was fixed by the Committee on International Sunday School Lessons for a lesson on the Dedication of the Temple, and being from the same text chosen by Mrs. Eddy for the dedication of the mother church at Boston, it was thought that that would be a most appropriate occasion for the dedication of our temple, and therefore upon the representation of the Building Committee, the contractor (to whom much credit is due for his courtesy and the manner of his work) pushed the building so that the church was ready for occupancy on November 8 and the service was held as above stated.

The church is provided at present with one hundred and twelve opera chairs and has a total seating capacity exceeding two hundred. The pulpits and pulpit chairs are of birch and are exceedingly handsome. The former were presented by Chicago Association No. 22. The windows are of colored glass and admit a very pleasing light. The artificial light is furnished both by gas and electricity and the building is heated by hot air. The dispensary is in front of the auditorium and is separated by rolling curtains which enable the two rooms to be thrown together. The furnishings of the dispensary are plain but handsome. The total cost of the lot and church ready for use was \$6,000.

Down in Chile the big newspapers are going to put the suicide editors on some other assignment. Suicides have become so frequent that it is thought the epidemic was increased by publication. The city of Vienna shut down on the same kind of news several years ago, and the effect was noticeably good.—*Cincinnati Post*.

SO FAR AS HE KNEW.

"Are you well?"

"I believe so, yet I can't say positively; I haven't had time to look up the new diseases in to-day's paper."—*From Judge*.

" HIMSELF."

O NCE it was the blessing, now it is the Lord,
Once it was the feeling, now it is His Word.
Once His gifts I wanted, now the Giver own,
Once I sought for healing, now, Himself alone.

Once 'twas painful trying, now 'tis perfect trust.
Once a half salvation, now the uttermost;
Once 'twas ceaseless holding, now He holds me fast,
Once 'twas constant drifting, now my anchor's cast.

Once 'twas busy planning, now 'tis trustful prayer.
Once 'twas anxious caring, now He has the care;
Once 'twas what I wanted, now what Jesus says,
Once 'twas constant asking, now 'tis ceaseless praise.

Once it was my working, His it hence shall be,
Once I tried to use Him, now He uses me,
Once the power I wanted, now the Mighty One,
Once for self I labored, now for Him alone.

Once I hoped in Jesus, now I know He's mine.
Once my lamps were dying, now they brightly shine,
Once for death I waited, now His coming hail,
And my hopes are anchored, safe within the veil.

—Anon.

THE AWAKENING.

D. H. C.

I T is the morning of the Sabbath-day,
The light is breaking through with golden ray,
I must awake, the glorious *Truth* to see,
For *God* and *Love* are coming near to me.

I must press through the crushing throng of thought,
And hear the *Word* by *Revelation* brought,
Reach out and touch its holy garment, white,
Knowing I shall again receive my sight.

If I may only touch the Christly hem,
I shall receive the shining diadem.
Awake from out this earthly, mortal dream,
Hear the glad *Word*: "Arise! and be thou clean."

NOTES FROM THE FIELD.

Dear Journal:—For almost two years I have been reading and drinking in the good things from those who were once in bondage to sense, but are now free, who are glad to make known to the world whence came this freedom; and from these experiences I have received more good than I can express in words. I am thankful to the editors of this *Journal*, as well as to each one for their testimonials.

Now I, too, consider it a blessed privilege to tell the world what Science and Health with Key to the Scriptures has done for me.

I was afflicted with dyspepsia, and was limited to graham bread, oatmeal, fruit and water, lots of exercise and cold baths each morning. Change of climate was repeatedly taken, which proved of no benefit. The skill of many doctors was resorted to, but failure to restore my health was the result.

Previous to this four years of seeming torture, at the age of nineteen, I became a member of the Christian church, to which my parents belong. I tried to serve the Lord—do His will, but as time went on my health broke down to the above-stated condition, and I gave up, caring little what became of me.

I packed my trunk one morning, and started out to find work, and get along the best I could, knowing nothing about where I would stop. I went to Denver, Colo., and after a week's looking for what I wanted, bought the right to start a shoe shop adjoining a confectioner. In a week's time I was acquainted with this man. While in his place one day I picked up a book and read a few pages in it only to find it to be on Christian Science, which seemed foolishness to me, and I expressed my disgust to its owner, but was greeted with a smile. He had been healed, and acted as a man having authority.

He asked me to go with him to the Christian Scientist church and get acquainted. I thought, Well, they can't do me any harm, for nothing could separate me from my

church. I went. The service seemed strange, but the people were very sociable. At the close the spiritual interpretation of the Lord's prayer was repeated, and then I thought, Where did they get this?

My friend kept telling me of so many wonderful things these people were doing that I said, I am going to read that book to see what it means. So I began with his, and before I was through with it, what would be called a tumor on my left breast had almost disappeared, and then I could not help saying as did Thomas, "My Lord and my God!" My health is much improved and now I know it is the Christ-Truth. Although I have been reading my Science and Health for almost two years my demonstration over dyspepsia has not been made perfect. I shall yet be free. It has made a better man of me, for I was full of hate, jealousy, selfishness, for which I have to suffer until Truth destroys them. I am working hard to know God's will, that His Kingdom may come. By reading Science and Health I find that the old Bible which has seemed to be so cold and meaningless has become an angel entertained unawares—a blessed book.

Praise the Lord who has sent one to lead His people out of darkness—the Rev. Mary Baker Eddy. From the depths of my being, thanks and praise shall not cease to flow to her who has pointed the way to Life; for when I think of the black darkness that seemed so real, and of leaving home to find work, not knowing what to do or where to go, then it is that I can appreciate what progress I have made, for can I not say that I am "clothed and in my right mind?" And I still sit at the Master's feet waiting patiently His full reappearing.—*Amos B. Snodgrass, Golden, Colorado.*

More than a year has passed since the healing power of Divine Love dawned upon me, and lifted me out of the pit of darkness, making me a new man.

For many years I was an abject slave to alcohol and tobacco. My friends urged me to stop drinking; and I prayed God to bring me out of the misery I was in. But all in vain. I was so buried in the material senses that I knew nothing of God. "But your iniquities have separated between you and your God, and your sins have

hid his face from you, that he will not hear" (Isa. 59 : 2).

I worked as day laborer and tiler, but found it hard to contract a job at tiling because people did not trust me. Often I would leave my work in the busiest season, get intoxicated and remain so for many days, and twice during the winters I had my feet badly frozen. But I shall not linger on the details of the past, for they are as "a tale that is told." I shall only hasten to forget them and push rapidly heavenward.

It was during the summer of 1895 that I first heard of Christian Science. A friend presented it to me, and I purchased Science and Health, and commenced reading. Many times I threw the book down endeavoring to leave it alone, but I found I could not.

After I had been reading Science and Health about three months I went to drinking again and remained in an intoxicated condition for two weeks. I suffered intensely. I went again to the friend who had led me into Christian Science and told her of my condition. Gladly and willingly I turned to Truth again for help and I received it; for after that I lost all desire for whisky and tobacco.

About twenty or twenty-five years ago I received a severe blow on the top of my head leaving quite a large lump. After I had been reading Science and Health for awhile this lump began to "chemicalize"; it grew larger and larger and seemed to be in a worse condition, but now it has almost entirely disappeared.

It was one year the 26th of October since I took my last drink, and looking over the records of the past year and the great blessings that have come to me through Christian Science, I pause and ponder, What can I do for the great cause?

Oh, I earnestly entreat all suffering as I was to come and kneel at the feet of Truth and eat from "the tree of life" whose "leaves are for the healing of the nations." I have found work, money and friends since living this new life.

Since my consciousness has become sufficiently purified to hear the spoken word in Science and Health, I have also begun to comprehend what the blessed Master meant, when He said, "The Kingdom of God is within you."

Christian Science has healed me, and should any one desire to correspond with me in person they will find me ever ready to testify for Truth.—*Andrew Jordanson, Wind Lake P. O., Norway, Wis.*

I feel that I must tell what Christian Science has done for me; the demonstration was so great, that it surely deserves all acknowledgment and praise, and I know no better way to express my gratitude, than to give an account of the blessings, which I have received, through the *Journal*.

When first coming to Christian Science, I had been very sick for almost three years. The doctors called my claim nervous prostration and dyspepsia. I tried different classes of physicians (allopathic, homœopathic and eclectic), but none of them gave me any relief, but, to the contrary, I was growing weaker continually, so that my weight was reduced to ninety pounds, until I was as helpless as a newborn babe.

Then came the question: Why not try Christian Science treatment? Yes, said I, I will try that too, then I can surely say that I have done everything possible to try and stay with husband and children.

On the first day of June, 1894, we called in a Christian Science healer. I had a little book, called daily food, containing verses of the Bible for each day of the year. I told my sister, who was nursing me, to see what it would tell us for that day, and it read: "I am the bread of life, he that cometh to me, shall never hunger, and he that believeth on me, shall never thirst" (John 6 : 35). Oh, how beautiful that sounded to me, taking Jesus' saying materially, for I had been hungering and thirsting all this time, as the M. D.'s just kept me on a little mush, gruel, etc.

After I had received three or four treatments, my healer said to me, "Now you can eat just what you want, it will not harm you, I will take care of you." This sounded very well, but the old thoughts of fear and doubt crept in, arguing, "How can this lady take care of you, when she is down town and you two miles away from her?" About two weeks later I began to hear and see that

I could have what I wanted, and I got what I wanted, even strawberries and cream three times a day.

My healer kept on treating and I kept on eating both material and spiritual food and the consequences were, that, in four months, I had gained forty-eight pounds in weight. Then it was proven to me, that "that which goeth into the mouth, does not defile a man, but that which cometh out of the mouth defileth a man."

It has been my work, ever since I came to Christian Science, to find out what it is that defileth a man, to learn to separate the tares from the wheat, to advance in Christian Science and to know the truth.—*Margaret C. Bollon, Omaha, Neb.*

Dear Journal:—I have felt for sometime that I would like to write to Mrs. Eddy and tell her what a wonderful benefit I have received from "Mother's New Year's Gift to the big children," in the January *Journal*. I read it at the time but took no special notice of it beyond thinking it very good. One day, sometime ago, I came upon it and on re-reading, I liked it so much I said to myself, "I must commit that to memory," and read it over two or three times.

About two weeks ago I found myself mentally repeating and with apparently no effort of my own, "Father, Mother, Good, lovingly—" and after a time "Thee I'll seek." This rang its sweet chime for sometime, when I began to think about it and wondered at first what it was, but soon remembered, and the rest of the verse came to my consciousness.

Immediately, and again without effort of my own, I began to analyze it. "Father, Mother, Good, lovingly—" yes, lovingly, not from fear or sense of duty, but lovingly, willingly, gladly, "Thee I'll seek—" Seek who? God, Good. Where? To know nothing as real but the reflection of the Christ. Then, "Patient, meek." How can I be anything else if I seek Him lovingly, does not love beget patience, meekness, all virtue? And the rest followed so beautifully. Love, patience, meekness, constitute the "narrow path," the only way up to God, Heaven and harmony.

This verse has been my first thought in the morning, and

my last at night for many days. Many an evil thought which tried to gain possession of me has been destroyed, with the first two lines, much of pride, jealousy, self-righteousness and irritability have gone down under the thought of patience and meekness, which guarded the path, and cleared the way.

I cannot thank the Mother enough for the "Gift" even should I write an article ever so long, nor tell those who may read this all that it has done for me, but I felt impelled to write this much, and have for days. After reading Mother's request in the October *Journal*, I write it to you, instead of to her. I hope if it ever sees the light of your pages it may help some one else as much as it has helped and is helping me.—*Margaret M. Ellison, Winnipeg, Man.*

When the following account from a student's letter came to me, I thought of our *Journal*; I felt prompted to put it in for the benefit of some one; even as through this avenue of Good, the first blessing of Christian Science came to me ten years ago.

Referring to their "experience meeting," the student writes: "Our little meeting was by far the best we have ever had. I want to tell you of the testimony given by a mother concerning a demonstration she made with her little son. He had been playing with some shot, when one of the children threw one at him as he lay on the floor, and it entered his eye penetrating the ball of the eye but not the iris. He of course screamed. His mother's first thought was: 'Will I be able to demonstrate over such a serious matter?' She took him on her lap, examined the eye and found that the shot had penetrated so that she could not remove nor reach it. Now I will give her words: 'I prayed for strength, and begged him to be quiet a moment and let mamma try. He ceased his crying. After a very few moments of earnest treatment, out the shot rolled.'"

Cannot at least every mother, who may hear of this, realize the situation of this mother? And how different from the old thought if we imagine a mother without an understanding of Truth in Science having a like experience! This mother in a time of sudden misfortune found God,

Good, "a very *present* help"; the other, to say the least, would have been in the fear and agony of suspense, while waiting for her well-meaning, but oftentimes hopeless human helpers,—the doctor and surgeon whose means of help is limited to matter.

God help us more to appreciate the blessings which have come, and do come, to us through Christian Science and the dear Mother's untiring demonstration of Love.—*Joseph G. Mann, Boston, Mass.*

Christian Science has benefited me so marvelously that I feel I can no longer withhold my testimony. I have always been delicate, constantly under the doctor's care, trying different medicines; all failed to heal me. Medicine only helped me for a short time, then I would try another, until, that in turn, lost its effect. I became disheartened, discouraged, had no faith in anything.

My stomach was my weakness, and its condition, the physicians told me, affected other organs so that I was a physical wreck. I used a stomach pump for a year and a half, applied electricity, took medicines and lived on the smallest diet, and had the physicians' constant attention.

But when I turned to Christian Science and learned that all disease is the effect of a mental cause, I endeavored to improve my thoughts and be governed by divine Mind; to think less of physicality, and more of spirituality. I gave up all material remedies and improved at once. This was four years ago. I have taken no medicine since. The diseases have passed into nothingness. I am strong and well, and friends tell me I have improved in every way.

Words are inadequate to express my gratitude for Science and Health with Key to the Scriptures. This "little book" is my teacher and guide; through its teachings I have learned how to live, how to be happy and healthy.

The physical healing of Christian Science is the least part of its work; it is the moral and spiritual uplifting, the wonderful changes of character, improvement in disposition, and the sweet peace which comes into our daily life, as the result of practical Christian Science, that proves it to be the absolute Truth.—*L. McA., Brooklyn, N. Y.*

I have never written for the pages of the *Journal*, as I felt there was little I could say to encourage, but feel I ought to add my mite for the benefit of those who may not (like myself) have realized the full healing.

To those I want to say, do not despair, but cling fast to Truth as revealed in Science and Health. It is all we have and is indeed the Way, although to our sense it may seem long and dark, but as occasionally gleams on our sight a ray of light, we know our course is right and if pursued with persistence and patience we shall surely win at last.

I was treated several years ago and received much benefit, and also could demonstrate to some extent. I took the regular Bible lessons as given in the Quarterly and pursued this line of study, treating some who came to me for help successfully for two years, and then as I felt the need of more instruction I took lessons about three years ago, and am still working, hoping and praying, feeling I have received great help and that this is the only true way, but cannot say I am entirely healed, to my sense.

I thought there might be others who, like myself, had not been fully restored. We read so many testimonials of the healing, but little is said of those who are not entirely healed. I take the *Journal* regularly and cannot afford to do without it. The Bible and Science and Health are my constant companions.—*Mrs. F. A. P., Pipestone, Minn.*

Our little ten-year-old daughter got her thumb caught in a feed cutter between two cogs; the flesh was cut and torn on the inner side, then cut again. I replaced it as best I could and bound it up. I then asked her if she wished me to call my father, who is a physician and surgeon, and have it sewed up, and see if the bone was all right. She commenced crying and said, "No, no, I only want Christian Science." Her brother came in and we three repeated the Lord's Prayer over and over again, I repeating the spiritual interpretation. She repeated her little prayer, the Mother's New Year gift to the little ones.

I took her on my lap and read Science and Health to her, then we repeated the Scientific Statement of Being, sang hymns 161 and 178 from the Hymnal, and read the

91st Psalm. She then went to bed. There was no pain or inflammation. The nail came off but it took only a short time for it to heal, and nothing was applied as a remedy, her thumb was only bound up.

Her father asked when he came home from his work in a week if we had it sewed up; I told him no, as she did not wish it. He does not help us study Christian Science, but does not hinder us. May we be worthy to receive the blessing, is my prayer.—*Ellender M. Wonderly, Delena, Oregon.*

I would like to express my thanks for the blessings received, while attending the Annual Meeting of the Mother Church in Boston. I had the privilege of being at the Friday night meeting, also the communion service on Sunday and the annual meeting on Tuesday. Taking them together as a whole they were grand and uplifting beyond anything I ever experienced before.

I was away from home six days and did not hear one word of error spoken in that time although I saw a good many Scientists and talked with them every day; their conversation was about the wonderful demonstrations of Truth, and the work being done for the Master.

It was indeed a foretaste of heaven, and those who went up to the feast and partook of the "heavenly manna" will be better prepared to give food to the hungering and thirsting ones at home.

It was my first visit to the Mother Church, and like the fragrance of some beautiful flower will linger a sweet memory to refresh and gladden the pathway of life, when trials and temptations come. I saw so many manifestations of Love, and learned many lessons to put into daily practice.—*Mary B. Mosher, Oneonta, N. Y.*

May I express through the *Journal* my sense of deep gratitude to the author of the article "The Value of Experience," in the November *Journal*? This article has been a daily expanding and unfolding of Scientific thought to me; a means of instruction, enlightenment and inspiration.

It is a subject of daily thanksgiving that through the *Journal* the pure waters of Truth and Love are permeating the earth and the sunshine of the Mother's love feeds every

floweret of scientific thought which is turning its face to the Light.

As we so gladly welcome every letter from dear ones in the distant home so gladly do we welcome the words of the mother-tongue through the *Journal*. Do the elder brothers and sisters realize with what gratitude and joy we younger members of the family welcome all the accounts of their experiences and demonstrations?—*S. C. Brett, Harwich, Mass.*

In February of this year I moved to this field of labor to engage in the Christian Science healing work. Shortly after, I think in the latter part of April or first part of May, I placed the one hundred and seventh edition of *Science and Health with Key to the Scriptures*, with our official publication, the *Christian Science Journal*, in the public library of this city.

Since then I have heard of their use from different sources, one lady being fully convinced that our text-book, *Science and Health* does not treat of Theosophy, "but was just full of beautiful things." Another endeavored to get the use of it for two weeks but without success, and other interesting and most gratifying reports of its recognition.—*Jno. H. Wheeler, Kansas City, Mo.*

Having already derived so much benefit from the study of Mrs. Eddy's article in the *Granite Monthly*, I wish to express my gratitude through the columns of the *Journal*, and hoping this will cause anyone who has not given it careful study to turn to it, that my experience may be theirs. It is so full of the fundamental statements of Christian Science and so beautifully arranged that it alone contains a full course of instruction.

I often wonder if the readers of these articles realize the wonderful advantages Mrs. Eddy is giving them and how she is obeying the command, "Freely ye have received freely give."—*Kate E. Rousseau, Peoria, Ill.*

The following letter was written to Rev. E. M. Buswell:
Cleveland, Ohio, Nov. 2, 1896.

"Dear Brother:—The kind reply to my call received this

morning. I shall not need treatment. I was healed, when Saturday last your tract, viz., Healing the Sick, fell into my hands. I knew it was the answer to my letter to you, and I thanked God that it was so.

"On reading the truths in the tract, I realized God's word to me, and in this light I shall strive to abide.

"The healing came in a deep, indescribable peace. The tract I received and the one you enclosed in your letter are the same.

"It is with a grateful heart that I subscribe, Yours very sincerely, *Mrs. Cobb.*"

Spokane, Wash., Nov. 2, 1896.

Dear Journal:—Though thousands of miles from home (Buffalo, N. Y.), the writer is with the brethren. Spokane is beginning to "glorify the Father which is in heaven," because of the works with signs following the Christian Scientists here.

They have a large ground-floor room, in a corner of the city's largest hotel, in which the Sunday and Friday evening meetings are held. The room is open each week day as a Christian Science reading room with Miss Louise Wright, C. S., in charge. All Christian Science literature is on sale. Two attempts to stop the work made through the orthodox pulpits here have resulted in the advancement of the cause.—*Marion P. Hatch.*

Editor of The Christian Science Journal, Boston, Mass.:

Dear Sir:—Please find enclosed, a letter that may be of interest to the readers of the *Journal*. I would add that the children have recently placed a copy of *Science and Health* in the library of the "Ladies' Reading Club" of this city, which was gratefully acknowledged and is being put to good use.

Our little church organization is growing and making itself felt in the community.

We love the *Journal* and watch for it eagerly. Very sincerely, (*Mrs.*) *Mary E. White, Clerk.*

Junction City, Kansas, Nov. 18, 1896.

"Kansas State Penitentiary, J. B. Lynch, Warden.

"Lansing, Kansas, July, 18, 1896.

"Miss Evelyn Mackey, Junction City, Kan.

"*Dear Madam:*—Your letter of March 17th just at hand, and in reply will gladly accept a copy of the Christian Science Text Book, the Science and Health with Key to the Scriptures, for the benefit of our library, and will say that the book has just been received at my office this morning.

"Please accept the hearty thanks both of myself and the prisoners confined here for this valuable addition to our library. Very respectfully,

"J. B. Lynch, Warden."

Cincinnati, Oct. 27, 1896.

Editor of Christian Science Journal:—The "Committee" (of First Church of Christ, Scientist, Cincinnati), for placing Science and Health in libraries of "Institutions" of this vicinity, have received the following, which we thought worthy of publication in the *Journal*. Yours in Truth,
S. F. Jones, Clerk.

"University of Cincinnati.

"*Dear Sir:*—We are in receipt of the copy of Science and Health, by Mary Baker G. Eddy. We thank you sincerely for your kindness in sending us the book and shall be very glad to give it a place in our library.

"I am, yours very truly,

"P. V. N. Myers, Dean."

Nashville, Nov. 17, 1896.

Dear Brother in Truth:—The enclosed just received and explains itself. The Science and Health acknowledged was 108th edition. In bonds of C. S., Annie E. Drake.

"Mrs. A. E. Drake, 403 Wilcox Building, Nashville, Tenn.

"*Madam:*—On behalf of the authorities of the Library I desire to thank you for your contribution to the Library. Science and Health with Key to the Scriptures.

"Very respectfully,

"Joseph S. Carels, Librarian."

It has occurred to me many times that I ought to write to the *Journal* and tell what a beautiful and wonderful demonstration I had at the birth of my first babe, as the Mother says we should always acknowledge what Truth has done for us.

I had had some slight pains during the day and that night we called a Scientist in and in an hour the babe was born and I felt perfectly well. The next day I sat up and ate a large slice of ice-cold watermelon.—*Mrs. C. A. Peters, Kansas City, Mo.*

"Suffer little children to come unto me" Mark 10 : 14. Little "Wimps" lay ill of a fever, from which he awakened one night. He aroused his mother by asking her to *treat* him. She began silent treatment when he exclaimed, "Treat me out loud, mamma!" and as the dulcet tones of the Christ-Truth fell upon his ear he fell asleep, to awake, perfectly relieved. See the trust of those He "suffers to come unto Him!" surely, "out of the mouth of babes and sucklings thou hast perfected praise!"—*S. B. C. Perry, Oklahoma Territory.*

About three months ago we organized a Christian Science Society and to-day it numbers eighteen members, the result of the effort of one in less than a year's time. We found a little church building all furnished complete that the Baptists had outgrown. We rented it; it will give us all the room we need for some time.

We do not count so much on numbers as on the honesty and good work of each.

Perhaps in another year we will give your readers another report and trust it may be even better than this.—*H. M. B., Whitcomb, Wash.*

I wish to tell of a demonstration I had about two weeks ago. I was sewing on the machine, and in a careless way ran the machine needle through my thumb nail to the opposite side. As I turned the wheel to draw it out, I declared the Truth, and it did not bother me. I pressed a drop or two of blood from each side, and went on with my work, and it never pained me. It did not swell, and was as well as ever right away. I can say truly, I was astonished, but delighted, and felt as happy as a bird.—*Mrs. W. H., Fremont Corners, Minn.*

EDITOR'S TABLE.

OUR attention has been called to a letter written by Cotton Mather, which for uniqueness and as a specimen of some of the phases of Puritanical Christianity, is instructive and entertaining. We do not know if it has ever been published, but we have assured ourselves of its genuineness, as hereafter stated. It is as follows:

September ye 3rd, 1682.

"To ye aged and beloved John Higginson,

"There be now at sea a Shippe for our friend Esalias Holdcraft of London did advise me by the last packet that it would sail sometime in August, called ye *Welcome*. R. Green was master, which has aboard a hundred or more of ye Heretics and Malignants called Quakers, with W. Penn who is ye scamp at ye head of them. Ye General Court has accordingly given *secret orders** to Master Malaclin Huxlett of ye brigg *Porpoise*, to waylaye ye said *Welcome*, as near ye coast of Codd as may be, and make captives of ye Penn and his ungodly crew, so that ye Lord may be glorified and not mocked on ye soill of this new country with ye heathen worshippes of these people. Much spoll can be made by selling ye whole lot to Barbadoes, where slaves fetch good prices in *rumms* and *sugar**; and we shall not only do ye Lord great service by punishing ye wicked, but shall make gayne for his ministers and people.

"Yours in ye bowels of Christ

COTTON MATHER."

This letter has a special interest for us inasmuch as the first of our maternal ancestors to come to the New World were aboard "ye Shippe *Welcome*," and constituted part of "his (Penn's) ungodly crew." When we perused this letter we could not refrain from a bit of cogitation and speculation. What if the good Mather's desire had been fulfilled and "ye secret orders of ye General Court" had been executed and our venerated ancestors along with the rest of "ye Heretics and Malignants" had been captured, carried away to Barbadoes and sold into slavery in exchange for "rumms and sugar"? How would it have affected our mortal career, and what would have been our present relation to Christian Science, and, perchance, the *Journal*? But then we quickly cut short our speculations with the consolatory thought that this good and

*Italics are ours.

pious Calvinist's earnest desire on behalf of God and humanity was *not* accomplished, and our respected ancestors were not permitted to do "y^e Lord great service" by being punished for their wickedness in this particular fashion; and, however grievous, from the standpoint of this man of God, the Lord's "ministers and people" were deprived of the great "gayne" in "rumms and sugar" which had been so lovingly planned for them.

Under the circumstances we think we may be pardoned for deriving just a wee bit of satisfaction from the fact that notwithstanding the good Mather's many shining virtues, erudition, and general benevolence, the two most conspicuous facts standing out in his biographies, are, first, that he was "conspicuously connected with the witchcraft proceedings in Massachusetts," and, second, that he "aided in introducing inoculation for smallpox." We may be pardoned also for joining in the regret of some of his biographers that, although afterwards convinced of the wrong and inhumanity of persecuting the "witches," he never evinced any qualms of conscience because of his participation therein.

It is interesting in connection with this exhibition of Mather's conception of serving God and making gain for his ministers and people, to recall the historical fact that William Penn was the first to come to the Indians of this country bearing in his hand the olive branch of peace. All who preceded him had been more apt to bear the musket and the sword, regarding the Indians as a nation of heathens to be exterminated, according to their good old Bible tradition of physical extermination, rather than a people to be saved and redeemed. We do not say this was a universal rule, but it can truthfully be said to have been largely so.

In refreshing contrast with this letter of Cotton Mather's is one written by Mr. Penn to his three Commissioners upon their embarkation for this country. He said:—

"Be tender of offending the Indians, and hearken, by honest spies if you can hear that anybody inveigles the Indians not to sell, or to stand off and raise the value upon you. You cannot want those that will inform you, but to soften them to me and the people, let them know that you are come to sit down lovingly among them. Let my

letter and conditions with my purchasers about just dealing with them be read in their tongue, that they may see we have their good in our eye, equal with our own interest; and after reading my letter and the said conditions, then present their kings with what I send them, and make a friendship and league with them, according to those conditions, which carefully observe."

To the Indians he wrote:—

"There is one great God and Power that hath made the world and all things therein, to whom you and I, and all people owe their being and well-being. . . . This great God hath written His law in our hearts, by which we are commanded to love and help and do good to one another, and not to do harm and mischief one to another. Now this great God hath been pleased to make me concerned in your parts of the world, and the king of the country where I live hath given unto me a great province, but I desire to enjoy it with your love and consent, that we may always live together as neighbors and friends, else what would the great God say to us, who hath made us not to devour and destroy one another, but live soberly and kindly together in the world.

"Now I would have you well observe, that I am very sensible of the unkindness and injustice that hath been exercised toward you by the people of these parts of the world, who sought themselves, and to make great advantages by you, rather than be examples of justice and goodness to you, which I hear hath been matter of trouble to you, and caused great grudgings and animosities, sometimes to the shedding of blood . . . ; but I am not such a man. . . . I have great love and regard toward you, and I desire to win again your friendship by a kind, just, and peaceable life, and the people I send are of the same mind, and shall in all things behave themselves accordingly; and if anything offend you and your people, you shall have a full and speedy satisfaction for the same, by an equal number of just men on both sides. . . . I shall shortly come to you myself, at what time we may more largely and freely confer and discourse of these matters," etc.

When we remember that this man, who gave utterance to such Christly sentiments as these and strictly practiced what he professed, was mercilessly persecuted by Church and State because of his Quaker religion, having been repeatedly imprisoned for long months at a time, we need not be surprised that Christian Science, which comes in the fullness of those precepts and practices of which he was so able a John the Baptist, should share, in some form, a like fate. We can account for Mather's severe anathemas against the Quakers only on the ground that he entirely misapprehended the principles of brotherly love for which

their religion stood, as we can account for the opposition of religionists to Christian Science to-day only on the ground of their total misapprehension of its precepts and practices.

We now mention a pleasant sequel to our story. In our desire to make sure of the authenticity of the Mather letter we repaired to the Public Library of Boston to get a life of Mr. Penn. Not being familiar with the routine of the great new building we asked guidance of the first gentleman we saw there, and to our surprise he knew us and introduced us to the persons in charge. In conversation we found him to be a direct descendant of Increase Mather, father of Cotton, and bearing the ancestral name. To our great satisfaction he informed us he had been for years the custodian of one of the early copies of the Mather letter, and unhesitatingly vouched for its genuineness. But what is more interesting still we found him to be a personal acquaintance of the Rev. Mary Baker Eddy of many years' standing, and withal, a zealous Christian Scientist.

In course of a most pleasant conversation he imparted to us somewhat of his experience in coming into the understanding of Science. A faithful and patriotic soldier in the war of the rebellion, he came out a pronounced invalid as the result of hardship and exposure, the verdict of the physicians, being that he might survive a few months or might not. He, however, overruled this verdict, but remained an invalid until about ten years since, when he was healed through Christian Science, and now we see him a robust man with the flush of health plainly depicted on his ruddy cheeks. While he holds the memory of his distinguished ancestors in high regard, he yet rejoices that he has come into conscious and practical possession of that Truth for which they were doubtless seeking.

We rejoice with him, and unite our gratitude with his that a lineal descendant of the rigid and fearless old Puritan, Increase Mather, should now be numbered among those who, as students of a Scientific Christianity, believing in a God of universal love, have no doubt of the ultimate salvation of even such as, in the superabundance of their religious zeal, thought they were doing God a service in attempting to exchange their fellowmen for "rumms and sugar."

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MBS. C. W. FRAME,
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SCIENCE AND HEALTH WITH KEY TO
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BARBARA M. PRINCE.

THOU little Book! what depths divine
Of Life, and Truth, and Love,
Mark all thy pages, fill each line,
And lift the thought above
Earth's sordid things, its emptiness,
Its tumult, sin and strife,
Its pain and woe—deceitfulness,
To the *real* things of Life.

O Key to golden treasures
Of Wisdom, Truth, and Love!
The revelations of thy grace
Come surely from above;
From infinite Intelligence,
Which fills unbounded space,
And guides all hungering pilgrims
To the longed-for, secret place.

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SIGNS OF THE TIMES.

CAROL NORTON.

"Always add, always proceed; neither stand still nor go back, nor deviate. He that standeth still proceedeth not; he goeth back that continueth not; he deviateth that revolveth." —*St. Augustine.*

IN the course of some interesting remarks on the coming "Spiritual Renaissance," Talcott Williams of the Philadelphia *Press* says: "The material progress and discovery of the past forty years are but the scaffolding which will fall to show that advancing humanity has again erected a temple to the worship of the Spirit"; and upon this same thought, the Discoverer and Founder of Christian Science, Rev. Mary Baker Eddy, has truly said that "this age seems reaching out toward the perfect Principle of things, pushing toward perfection in art, inventions, and manufactures. Why, then, should religion be stereotyped, and we not obtain a more perfect and practical Christianity? It will never do to be behind the times in the things that are highest and most essential. Human skill only foreshadows what is soon to be manifested as of divine origin."

One of the most significant things connected with the great Parliament of Religions, held during the year of the Columbian Exposition in the city of Chicago, was the character of the metaphysical motto chosen as the best expression of the aims of that unique and original Congress,— "Not things, but men—Not matter, but Mind." A Christian Scientist would have had a difficult task had he tried to state the ruling thought and aim of the present age in a more scientific and telling way. That the progress of the world has been marvelous during the last thirty or forty years no student of our times will deny. With a rapidity that bids human skepticism and conservatism flee, one marvel after another has forced its way through the dark night of materialism into the general mental and practical acceptance of the race. The most remarkable feature of all the great discoveries and wonders of recent years is the fact that as a

* "New Birth and Immortality," by Rev. Mary Baker Eddy.

whole they tend as type toward the idea of "Men not things,—Mind not matter," and away from physics toward Divine origin, away from organic animal evolution to an immaterial basis for all things.

Professor J. P. Cooke of Harvard University writes: "There is nothing in science so improbable or inconceivable that it may not be realized." Such a statement is a vital admission inasmuch as it shows that the very ability of the human mind to conceive of a new idea of progress, be it in art, invention, commerce, manufacture, or motive power is a mental prophecy of its ultimate realization. This in no wise means that the human mind is gradually evolving a science of spiritual life. This it cannot do for it is not created by nor included in the one Law of Divine Principle. But by the law of antitheses or opposites these upward strides of humanity as shown in the discovery and perfection of such wonders as the telescope, microscope, photographic camera, electric telegraph, cable, telephone, phonograph, electric light, X-rays and vitascope, the wonderful typesetting machine, and scores of other marvels of invention given to the world in recent years; all these things are but evidences that the limitations that have long bound the minds of men are fast being overcome, and that the human mind is being educated literally out of itself; yea, it is escaping its own self-imposed bondage, and this glorious escape means its final destruction as a false claim of Intelligence and the appearance of the Mind of Divinity that really has been and is the great invisible power behind all human, moral, and spiritual growth throughout all time, and in all lands. All genuine progress toward the ideal of perfection, health, holiness and immortality is of necessity spiritual progress.

An interesting fact connected with the most startling inventions of recent years is this,—that nearly all illustrate metaphysical Truth and serve to confirm the statement that "All causation is Mind, and every effect a mental phenomenon."* All tend toward the doctrine of the Allness of Mind and the nothingness of matter, and every one in some degree tends to destroy the idea of time, space, corporeality, as sentient substance-matter, as well as the reliability of the testimony of the physical senses. The

* Science and Health.

telescope destroys space, bringing millions of worlds invisible to the naked eye into vivid view, revealing law and order in thousands of planetary systems. The telegraph brings continents and far distant lands by cable and wire into instantaneous touch and communication. Recently a message was sent over twenty-eight thousand miles in less than sixty minutes. Moreover telegraphy without wires is now a promised step, the currents of the air and those of the ocean being utilized to make connection. The telephone transfers thought with its own verbal expression and sound thousands of miles and we hear a person speak three thousand miles distant as distinctly as if they were in our very presence. Within a year the vitascope has been invented and presents on a huge canvas life-size pictures of a vast parade, or a great mass-meeting, a full stage play at a theatre, or a speaker upon a platform, with every change of facial expression and gesture perfectly given, not only with the detailed truthfulness of an instantaneous photograph, but with every motion, act, and change. Thus with the aid of the phonographic vitascope we can sit in our own homes and enjoy the privilege of seeing William E. Gladstone come, life-size, in all the realism of motion and action before us and deliver some interesting oration on a burning topic of the day. We can hear his voice, detect every modulation, see each and every movement, and when he has finished to all intents and purposes we will have spent a profitable evening with one of the greatest leaders of the English race. We have long learned to know an author's innermost heart through his works, and have for years walked side by side with certain great minds through the continued study of their writings. But now men can both see and hear those whom they have learned to love as teachers, authors, leaders, reformers, and friends. The phonograph enables us to hear in our sitting-room a concert, a lecture, or a sermon in all the reality of audible sound. The photographic camera reproduces in all the naturalness of the instantaneous process views of almost limitless variety from the spots on a planet, to the train moving at the rate of sixty miles an hour. And we are promised that soon all the hues and colors of nature will be fully and accurately reproduced in photography. The microscope unfolds a universe of wonders

under our very gaze, though unseen to the natural eye and unknown to the personal senses. The electrical light has almost annihilated physical darkness and has transformed the realm of illumination into a great world of possibilities, and now Tesla, the great inventor, tells us of a new form of light that can be secured and kept in hollow glass tubes a yard long, and hung in a room as one would place a stick across two hooks, will brilliantly light the entire apartment.

The famous X-rays of Professor Roentgen now penetrate matter, yea, reveal its mental nature, proving it to be an image of thought. Or as Professor Wilhelm Ostwald of the University of Leipsic, Germany, describes it when he states "Matter is a thing of thought which we have constructed for ourselves rather imperfectly to represent what is permanent in the change of phenomenon." Grant Allen, the well known author, in the course of an article on the late Professor Tyndall, thus speaks of matter: "The charge of materialism could only be brought against such a man by those abject materialists who have never had even a glimpse of the profounder fact that the universe as known to us consists wholly of mind and that matter is a doubtful and uncertain inference of the human intelligence." This idea that matter is a thing of thought, an externalization of the human mind, and not an entity or element having independent life apart from thought or mentality, is gaining ground very rapidly in the world of thinkers.

Says Professor Clifford: "Every molecule of matter possesses a piece of mind-stuff." And Professor Haekel asserts that "all bodies are equally animated; wherever there is corporeal matter there is mental power." By the use of the new typesetting machine, which does the work of about five expert typesetters thousands of words can be put into form in a newspaper in a few moments, and knowledge (?) is thus generally diffused over a world already in a state of acute and chronic mental and physical indigestion caused by generations of fruitless effort to assimilate such things as the perpetual history of crime, the details of disease, and the demoralizing records of human error and erroneous systems of religion and philosophy. A newspaper of over forty finely printed pages can be now purchased for five cents. If all this reading matter

proclaimed the beauty of holiness, the grandeur of the law of brotherly love, the certainty of the control of Right, the triumph of the law of Love and of international arbitration among the nations of the world, the peace of a clean heart, a square life, and an unfaltering faith in the supremacy of Good, what agents of progress they would be! When will our great twentieth century papers herald to a waking world the reappearance of the Christianity of the Teacher of Palestine, which heals the sick, binds up the broken-hearted, and points the way out of the prison of doubt, speculation, and materialism into the great open firmament of Truth.

Reviewing even in a brief way the signs of our times and giving careful heed to the rapid and general acceptance of the basic ideas of our blessed Faith, can we not readily see that the day is passed for critics of Christian Science to longer assert that its extreme transcendental doctrine of the unreality of matter is without support from the world of Science at large? On every side are evidences of the truth of the Rev. Mary Baker Eddy's great basic statement which is really the keystone of our religio-philosophical system—"All is Mind, there is no matter." Modern discovery and invention, while not divine in themselves, nevertheless lead thought from effect to cause and tend toward a metaphysical basis for all true being and action. Poor mortal man who has so long considered himself a creator and a lord of creation finds his own inventions are fast forcing him to retire from the active government and control of the very sphere over which he has heretofore thought he held undisputed sway. The telescope proves that he fails to see a billioneth part of the heavenly bodies, and the microscope reveals worlds that his mortal eyes can never hope to see. All kinds and sorts of machines in the factories of the world, each doing the work of twenty active men, step by step are forcing him out of established positions of work. The phonographic vitascope reproduces the personality, action, and voice of the singer, actor, or speaker, and thus his personality immediately begins to count for less. People will no longer flock to some great hall or auditorium to see and hear him for he can be enjoyed on canvas in the quiet home sitting-room. The X-rays penetrate and make nothing of

his long admired matter body. He sits for a photograph and behold we find a skeleton in a graceful pose upon a chair, and with the improved rays we are indeed fortunate if even this much of mortal man is seen, if conclusions can be drawn from the following dispatch in the New York *Sun*, of November 14, 1896: "Portsmouth, O. The remarkable result of a flashlight photograph taken at the office of Attorney —— in this city, is attracting considerable attention among photographers and the general public. In the picture Mr. G. is sitting on a chair and through him is distinctly seen the back of the chair with a newspaper that was on the chair's back. The outline of a safe is also shown through his body."

With the so-called progress of surgery, medicine, hygienic treatment, and the multiplication of hospitals and sanitariums is to be seen also the rapid increase of incurable diseases and new disorders. With the development of electricity comes increased danger to the race from its various applications. Are these affirmations pessimistic? We answer no, and for this reason, that mortal man is being forced by these very things to escape from his own servitude and false basis of living and to seek above and apart from these temporal conditions the solid foundation of the Science of Being, and his spiritual estate as the image of God.

OUR HABITATION.

A. S. M.

I F the Lord your habitation,
And your dwelling has been made,
Nothing evil shall befall you,
Neither can you be afraid.

Angels shall be round about you.
For your feet the way prepare;
Love is God, for aye enfolding
You in His most tender care.

Underneath arms everlasting;
Truth victorious overhead;
All encompassed is our Being,
When by Love Omnipotent led.

HUMILITY.

ELLA A. HOAG.

SINCE the beginning of religious history, humility has been recognized as the necessary prelude to all spirituality and has been proportionately exalted, religious teachers uniting in preaching its desirability and urging its practice. The world has seen many and varied demonstrations of its possibilities, but its lessons have seemed difficult to learn, and the full beauty of its exemplification has been but rarely appreciated.

Our blessed Master, the meek and lowly Nazarene, who came, "not to be ministered unto, but to minister, and to give his life a ransom for many," furnished us a complete and perfect example of humility and taught it in such plain and simple manner, that it would seem strange that all had not come to express it long ago, did not the same teaching point out the difficulties and resistance its practice must encounter.

How many, earnestly desiring to make the teachings of Jesus practical, had found it seemingly impossible to adjust them, in their accepted interpretation, to the everyday needs of life; for they were told continually that the words of Jesus must be taken with so many modifications, that his original meaning was well-nigh lost. But the fact remained, that he had said: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

To the earnest seekers, weary of self, nearly fainting and almost in despair lest they never understand how to follow in the footsteps of the great exemplar, a glorious light was to dawn in the teachings of Christian Science, revealing that each word spoken by Jesus was meant for them and could be taken into every thought and act, that his commands in regard to the practice of humility are not impossible and

impracticable, but are as absolute and imperative to-day, as when he uttered them.

When Jesus said, "Take no thought for your life"; "If any man will come after me, let him deny himself"; "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," we must assume he meant what he said. But the carnal—mortal—mind has striven to twist and turn those words in order to accommodate them to every phase of self-love, and self-will, and self-justification, until their glorious simplicity has seemed quite buried under the subtle inversions of material sense, which is always endeavoring, through the putting forward of a false sense of humility, to establish self-exaltation in place of the true humility, which alone enters the strait and narrow path that leads to heaven—harmony. And humanity, thus deceived, struggles on, striving for self-aggrandizement, seeking ever the first place, jostling its neighbor, all in a mad rush, to attain what?—the illusive nothings of materiality.

On the other hand he has promised that, "Whosoever will lose his life for my sake shall find it." And this lesson belongs alike to all, for "God is no respecter of persons."

To this wonderful nineteenth century, with its apparently gigantic needs, has come a gigantic blessing, for in Science and Health with Key to the Scriptures, by the Reverend Mary Baker G. Eddy, we find revealed the Comforter, which indeed leads us into all Truth and brings all things that Jesus said to our remembrance. And to those of us who have been striving to name the name of Christian Scientist, there are deep and mighty problems unfolding, which call aloud to us to practice more earnestly, more conscientiously, that which we have professed so long, that a world, hungering and thirsting for spiritual meat and drink, may see the signs which prove that Christ-Truth, is indeed with us, "in demonstration of the Spirit and of power."

In the forefront of these problems stands humility pleading for attention, and a heart awakened to the call of Truth, even in a slight degree, cannot fail to perceive some of the lessons in that direction which this hour holds.

If, after having studied the letter of Christian Science most faithfully, and having endeavored to practice it with

an equally careful effort,—having learned, we believe, in some slight measure at least, to discern between the voice of Truth and the voice of error, between the testimony of spiritual sense and of material sense, and thinking that we have been following, prayerfully and watchfully our highest sense of Truth, we suddenly find that our brother considers that we have been permitting error to control our thoughts and actions,—how shall we meet the condemnation? Shall we say: "No, it must be you that are wrong, for I have constantly followed the leadings of divine Mind and so must have been right?" Might not such a position easily prove itself to be but a self-willed holding to a personal opinion?

How shall we most surely find the right in the question? Will it not be discovered most rapidly, if we are willing to say: "I may have been mistaken and if so I desire to see it and make amends"? Certainly we can trust ourselves in God's hands, for are we not learning that wonderful faith which knows that Truth alone can prevail, and the divine Mind being the only Mind, He will establish His own and prove in what degree we have been obeying Him, for nothing which does not emanate from Him can stand, and just as surely anything which reflects Him cannot be destroyed.

Suppose such acknowledgement of possible mistake on our part may seem to result in the appearance of self-righteousness in our brother, must we not know again that what we think we see is only our sense of his sense and may only even seem to exist in our thought, for certainly it has no reality, since it does not belong to Truth, and therefore, we must cast it out. We must earnestly search our own consciousness to find if we are holding to some form of personal opinion that we can lay down and so become more willing to accept rebuke and learn a lesson, even though the rebuke may seem to us unmerited, thus gaining the ability to learn at all times and from all sources and through even a little of self-abnegation, catching a glimpse of the peace, which must come therefrom, to a heart longing to find itself at the feet of Truth.

In the Sermon on the Mount we have these commands given us: "Whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will take away thy coat, let him have thy cloke also. And whosoever shall

compel thee to go a mile, go with him twain." Do they not imply that they must be for some wise purpose and through steadfast watching and praying find just the lesson divine Principle is teaching? "They also serve, who only stand and wait," and the standing and waiting become a glorious activity, instead of a painful idleness, when the light of Christian Science shines upon them, telling us anew, as Paul did, of the possibility of "bringing into captivity every thought to the obedience of Christ."

Is it not through obedience that we shall come to understand the teaching of our Mother in "The Way"? Where she tells us that, "The second stage of mental development is humility. This virtue triumphs over the flesh; it is the genius of Christian Science. One can never go up, until one has gone down in his own esteem. Humility is lens and prism to the understanding of Mind-healing; it must be had to understand its text-book; it is indispensable to personal growth; it is the chart of its divine Principle and rule of practice. Guard humility. 'Watch and pray without ceasing,' or you will miss this way of Truth and Love."

CHRISTIAN SCIENCE CHURCH.

IN January, 1887, Christian Science was brought to Toledo. The gospel of healing was preached through works, thereby demonstrating the principal Jesus taught 2,000 years ago.

In January, 1889, Sabbath services were started, and were held in the rooms of Miss Sarah J. Clark, in the Madison. Her audience consisted of two ladies who had been healed of numerous infirmities. The following April, the first public service was held in the rooms in the Curtis block, corner of Adams and Ontario streets. In seven months they were crowded out of their rooms, and moved to the Worthington, corner of Adams and Superior streets. The next year they organized a church, under a state charter, with a growing congregation. In November, 1890, they purchased the Le Baron property on Tenth Street, opposite the High School, and turned the house into a bright, commodious chapel. Twice the rooms were enlarged, by taking down partitions, owing to the increase of the congregation.

Having outgrown their chapel, it has been rented to the High School, and Currier Hall has been secured for Sabbath services.—*Sunday Morning Courier, Cleveland, Ohio.*

A SEARCH AFTER TRUTH.

J. H. DAVIS.

FOR years I was a searcher after Truth. Born and cradled in the lap of stout Baptist orthodoxy; compelled by my parents to attend Sunday School, Bible class and preaching twice a day on Sunday, I nevertheless was skeptical, and gave my good Baptist parents some trouble on account of my unbelief as I grew older. Somehow, I could not make myself believe in *their* plan of salvation and would steal off and go fishing on Sunday, despite their protests well laid on, for they, that is, my father, believed strongly in the old precept that "to spare the rod was to spoil the child." And so my jacket was often dusted in real old Puritanical style.

But I was a born skeptic. As I grew older and cut loose from the parental apron strings, I boldly asserted my independence and commenced to investigate—commenced my search after Truth. After long and patient investigation, I decided that "all was vanity"; that all religions were man made; that none of the various sects were Christians as Christ was; that none of them pretended to do the works that Christ was represented as doing, and that the Bible itself, was of doubtful inspired origin.

I investigated Spiritualism thoroughly. I took all the Spiritualist journals and read all the literature bearing on the subject. I attended seances and lectures, but after several years I concluded that Spiritualism was a dazzling fraud, and that spirits had nothing whatever to do with the physical manifestations presented, some of which were inexplicable and puzzling. In the meantime my father, two uncles, and my two brothers and sister had become Spiritualists, and were very much offended when I pronounced it a humbug and a fraud.

Then I plunged into liberal literature. I read Thomas Paine, Schopenhauer, Volney, Cooper, Ingersoll, and everything of that class of literature I could get hold of,

but was not satisfied. I found that, while infidelity and atheism tore down, it built nothing up, and that there was positively no consolation in its cold, cheerless conclusions and deductions. I found that, like the Seventh Day Adventist belief, it ended in annihilation, and I was not ready to make up my mind that human life was to be snuffed out like a candle. I did not take kindly to the theory of annihilation, yet I did not know where to go from open infidelity, unless I retraced my steps and again took up the investigation of Christianity.

With all my skepticism, I looked upon the churches as a necessity to hold society together, and as a restraint upon immorality, because of the natural drift of mortal mind to rebel against the Good for selfish ends and aims. And I saw that, the churches could not destroy wickedness, nor check the high tide of sensuality and crime, many of the professing Christians, both high and low being dishonest and immoral. I found ministers splitting theological hairs on points of doctrine, church arrayed against church in bitter hostility and hatred. I found that instead of trying to build the kingdom of Christ on earth, too many priests and laymen were only intent on building up creeds and getting money, while the honest, hungry searchers after Truth were given a stone instead of the true Bread of Life. I saw that the world was eager and apparently expecting divine manifestations of the Christ spirit through the ministers of the gospel, but were doomed to disappointment and that their prayers were of no effect to heal disease or to stay the high tide of crime and immorality which filled the jails and penitentiaries and caused woe, misery and lamentations everywhere.

I was not an infidel from choice, but from supposed necessity. I did not regard atheism as the Truth I was searching after, but the examples constantly before me of the hollowness, deceitfulness and miserable mockery of religion kept me a skeptic, and I became entirely indifferent as to the future. I believed in nothing, not even in infidelity.

In the meantime my wife had become a Christian Scientist. She had been dosing medicine for years and under the care of a physician a great deal of the time. After she embraced Science she had no more aches or pains—that I heard of. Medicine was literally "thrown to the dogs," and a physi-

cian's services were no longer required. Where she could not walk a square before, she now could walk miles. I saw all this, and mentally wondered. I was convinced that something had produced a remarkable change in her physically, but I was unwilling to attribute it to Christian Science, which I ridiculed. Occasionally I glanced over *Science and Health*, and the *Christian Science Journal*, but it was for the purpose of finding fault, and criticising what I did not understand and knew nothing about.

Several years passed thus, when I was stricken down with what I claimed was cancer of the stomach, or something of that kind, and believed my days were numbered. But I would not have a physician, despite the protest of my friends, because I did not believe in drugs at all, and thought my case beyond the reach of drugs or medical aid. Then I concluded to try Christian Science, and I sent my wife to Atlanta, eight miles distant, to put my claim in the hands of a healer, mentally declaring that if I was healed I would become a Scientist, and work for the advancement of the faith.

Inside of three days after treatment I was free from fever, and the terrible stomach trouble entirely gone, and I was able to be out and attend to business. I was astonished. The cure was so silent, so effective, so thorough, that I at once seemed to lose all my skepticism and infidelity, and I became convinced that the hand of God was in it, and that at last I had found the Truth I had so long sought for.

I was thus healed of a false belief; healed of a supposed fatal sickness; healed of chewing tobacco which I had used from boyhood; taught truths I was before ignorant of, and brought to an understanding of the beauties of *Science and Health*, which before was an enigma to me. Is it any wonder that I rejoiced with exceeding great joy and that life had new charms, new hopes and new aspirations?

Nothing can now shake my faith in Christian Science. It is God's message to mankind, and *Science and Health* is the grandest and most valuable book ever given to mankind in any age excepting only the Bible. That it owes its origin to inspiration, I have not the slightest doubt. No person since the advent of Christ has so blessed the earth with their presence as has the Rev. Mary Baker Eddy, who is "the

voice of one crying in the wilderness," and whose life and works attest that "God is surely with her."

Every household in the land should have a copy of Science and Health, as a guide. It will bring health and manifold blessings to all who studiously read it and heed its God-given precepts.

WHAT IS PRAYER?

A. A. SULCER, M. D., C. S.

AS reported in the San Francisco *Call* of recent date, the Rev. James Small had this to say upon the subject of Prayer:

"What is prayer and what can prayer do?

"We must try and strip it from some of its misconceptions. The first of these is that prayer can change or annul the physical laws of the universe.

"The laws of the universe are fixed and steadily the same. Upon this fact depends all our science and knowledge of the physical universe.

"All seeds reproduce from whence they came. As the parent so the child. As the seed so the harvest. No, these are laws which prayer does not change, and I for one am glad of it. We are living in an age of law and ought to be grateful. I am glad that it does not rain to please my neighbor's fancy. I am glad that fire always follows the same law even if it does sometimes burn us.

"The second misconception of prayer is, that it can change or annul the moral laws of the universe.

"It has been taught and is still taught that a man may violate for years the law of right and truth and duty, and then through prayer suddenly have his guilt transferred to another and his soul be as if he had never sinned. It is taught that Jesus died in our room and stead and suffered what the sinner should have suffered as a punishment due his sins. And what is the punishment due my sins? Eternal death. Well, did Jesus suffer eternal death? A guilty depraved conscience is the punishment due sin. Did Jesus suffer remorse of conscience?

"A third misconception of prayer is that by virtue of it God can and will work a miracle of healing on my body. The gift of healing was in the primitive church, but it has not come down to us. They were needed then to prove the truth and divinity of the message and messages, but they are not needed to-day. Love and faith and hope are more needed in the world to-day than miracles."

Mr. Small, although not free from all erroneous beliefs himself, is clearly in advance of popular theology and of the tenets of the Christian Alliance, whose views he particularly attacks. He strips prayer of certain misconceptions yet yields to glaring misconceptions himself. While believing that God will not and cannot work a miracle of healing upon the body merely because of being asked in prayer to do so, he yet thinks the gift of healing was in the primitive church and that it has not come down to us. He also thinks it was specially bestowed at that time as a proof of divine message and thinks it is not now with us because it is not now needed as such proof. He misinterprets the method of action of a power which he believes endows man with special gifts at one time and withholds them at another regardless of law. He implies a variableness in the divine order of things and that the relation of man to the infinite is not perpetually the same. Such a view is not only at variance with the harmony of Being, but he himself thus denies that which he himself has just affirmed, i. e., "the laws of the universe are fixed and steadily the same."

Law, whether the "law of right and truth and duty" or of anything else, may be transgressed, but the law is never affected by the transgression; neither is it affected by obedience; it is eternally the same. The underlying principles of music are not disturbed by the errors we make in attempting to produce it; they are equally indifferent to the touch of discordant or harmonious keys; they pardon not our ignorance; they swerve not in their demands even to serve the genius of a Rubenstein or a Paganini; all that has ever been achieved in music has been through an understanding and an application of its principles. So is it with achievement under every other law, including the law of healing.

Healing in the primitive church is misinterpreted by the material world to-day as it was misinterpreted in the time of the apostles. Instead of its being through the agency of a power supernaturally bestowed, it was through the understanding of an obviously natural principle which Jesus taught and demonstrated: a "moral law of the universe" which "cannot be changed or anulled." Through an understanding of that principle it is being demonstrated every day

that the power of healing *has* "come down to us." The "gift of healing" was lost, *not* because it was specially granted for a special epoch and then denied to those of later times, but because the power of the ministry—the Christ power—was lost. Restore the one and the other is restored; they cannot be separated. Neither can that power be denied without limiting one of the divinely given essential tests not merely of discipleship but of "them that believe." It proved the truth and divinity of the "message" then and it proves the divinity of the message now.

Mr. Small declares that "love and faith and hope" are more needed in the world to-day than miracles, and, indeed their power cannot be questioned; they have been an essential element in every good thing in every age. But, above all, that which is *most* needed in the world to-day is spiritual strength, spiritual understanding, absolutely pure spirituality. All the human love and faith and hope in the world cannot save the ministry from indigestion and nervous prostration, but spirituality can. "Show me thy faith without thy works, and I will show thee my faith by my works."

When the true ministry has again been spiritually discerned and its power demonstrated by signs "following them that believe," we will no longer see the pages of the secular press ornamented by the pictures of reverend gentlemen posing as advertisements for nervines, tonics, and other abominable compounds, "moving" upon the spiritual ignorance of the clergy "in a mysterious way their wonders to perform."

NOTICE.

All per capita tax and contributions to the First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.—*Proverbs*.

THE KINGDOM IS COME.

F. R. W.

Dear Journal:—I should like to add my testimony to that of the many happy and grateful mortals who have been helped by Christian Science; and, feeling that it may be helpful to some to know "just how it happened," I give my experiences somewhat in detail. My life had been clouded by ill health for over twelve years. I suffered much, occasionally, but life was not wholly dark, for I had resources in which I took much pleasure. Reading, especially, was a great comfort and delight to me. But, alas! there came a time when all these things had to be given up, for my eyes began to fail me, and, for a long time, I could not use them at all. At last they improved slightly, and I could use them a little now and then; but it was so very little that, as time passed on, I despaired of ever being able to read or work as I had formerly done. The days dragged heavily, and my life became more clouded than ever. But how true is the saying: "It is always darkest just before dawn," and my dawn began to appear, when, in a happy hour a dear friend—who had lately come into Christian Science—persuaded me to read *Science and Health with Key to the Scriptures*. At first I could not believe it possible to do this, not understanding Christian Science in the least. "Read it!" I exclaimed, "Why how can I read it? It would put my eyes out!" For reading always tried my eyes more than anything else, causing sharp pains and weakness in them which lasted several days. But I entreated my friend to see what she could do for me, as she had had good success in healing. I also requested her to explain Christian Science to me, as I really wished to understand it; to which she replied, gently but firmly: "Read the book and learn all about it for yourself." For which "kindly cruelty," if I may use such a term. I afterwards blessed her.

I asked some ladies, who had some acquaintance with

Christian Science, if they thought there was any good in it, or was it all nonsense? They assured me they thought there was a great deal of good in it, and one of them said: "I have a copy of Science and Health which was lent me, and I would like to read a little of it to you. I do not understand it very well myself, but perhaps you can." She brought the book, and, lo! she had read but a few pages when I became perfectly absorbed in it; and, after that, nothing would do but that I must try to read it myself for it haunted me constantly. "After all," I thought, "Why should I fear to do as N. wishes? Does not the Bible tell us that all things are possible with God?" So I procured a copy of the book and began to read, having nothing but blind faith to start with. I found that I could read three or four pages without trouble, and the next day, I read again, though this time there were pains in my eyes once or twice; but I disregarded them, and they troubled me no more. The next day I went on, and the next, and the next, and still no pain, no weakness, no discomfort whatever. The understanding which I gained as I went on gave me much greater courage than mere faith had done; for now I knew *why* it was that I need not fear. Grand and beautiful truths were being revealed to me, and I caught glimpses of a splendor such as I had never thought to see in this life. Not that I experienced any "delirious ecstasy," or saw any wonderful "vision," in the ordinary sense of that term; but I knew that henceforth the words, Truth, Heaven, and Love, would have a new meaning to me. I had never known what they meant before, though I thought I did.

One evening I resolved to try to read by lamplight—something I had not done for nearly five years, as artificial light had been particularly trying to my eyes. For a moment I hesitated—then I resolutely thrust fear aside. "No!" said I to the enemy, "my sight is *spiritual*, and there is no reason why I should not read just as well by that light as by the light of day." So I sat down and read as I had done in the daytime, with no pain at all. After a few days I sat up until twelve o'clock to pore over the precious book, literally burning the midnight oil, and before long I had finished it. How happy I was, I cannot tell; not merely because my eyes were cured—though that was a great joy, as the inabil-

ity to use them had been even harder to bear than my ill health—but because I knew that I had found the “pearl of great price,” which should never be taken away from me. My physical ailments are gradually disappearing, one after the other, and I am now stronger and better than I have been for many years.

Why will so many suffering ones wilfully close the door to this Heaven that lies about us, when it might be theirs if they would? Surely they cannot know what substantial joy and comfort they are shutting out from their own sad lives. Is the religion of Christian Science a thing of dreams and air castles, of mist and moonshine? No! Let all who think so give it a fair trial; let them strive earnestly to put its theories into practice; then will its lovely secrets be revealed to them, and they will say, with us, “The Kingdom of Heaven is come.” “We speak that we do know, and testify that we have seen.”

ANOTHER VOICE FROM PRISON.

Dear Journal:—I enclose a letter written to me from a lady in Auburn, New York, State Prison. She feels that some recognition should be made of the work done there in Christian Science as to her case. It has gratified me very much for I first wrote to her of Christian Science, a stranger to me personally. I saw in the New York Tribune, about three years ago, the notice of her trial; she was a Homœopathic physician in New York City. It was a charge of malpractice. I knew considerable about her from mutual friends in Columbus, Ohio, who esteemed her highly. I felt she needed a friend, so I wrote and sent her tracts, and desired to send her our text book, Science and Health, but have not done so yet. I got it for myself and it is my companion. Mrs. C. adds in another portion of her letter: “I wish I could afford to buy a copy of Science and Health for my own use. One copy is not enough to supply us all. One Bible you know would not be enough for a religiously inclined community and so it is with Science and Health. I have the use of the Christian Science Hymnal and am playing the tunes on the organ, which I enjoy very much.”

E. E. Bay.

Auburn, N. Y., Nov. 9, 1896.

My dear Mrs. Bay:—Yes, Mrs. C. A., Christian Scientist, called upon me immediately after receiving your letter asking her to do so, and now I want to tell you of the result of her visits up to the present time.

Last spring the Christian Scientists of this place obtained permission of the officials to place Science and Health and Christian Science literature in the prison library. I commenced reading them at once, having been for years searching for Truth in the writings of Seneca and the literature of Theosophy, Occultism and other writings.

I commenced reading Christian Science literature with the same spirit of investigation—not critical and captious—but with a sincere desire to discover the best and highest religious conception. At this juncture I wrote to you that when I should be free I would seek a Christian Scientist to heal me of my maladies.

Mrs. C. came to me with love in her heart, with healing in her thought and hope and encouragement in her teaching. My health at once improved, rheumatism and quite a number of lesser ills vanished. And I am not the only person that has been brought under the benign influence of Christian Science healing. Some marvelous cures have been wrought upon others. One has been healed of distressful and violent dyspepsia; another of chronic and painful lameness in the feet. Several patients are waiting for the healing influence to come to them and Mrs. C. will invite other Christian Scientists to join in the redemptive work. This movement is only in its infancy and is destined to grow.

But the bodily good is not all that Christian Science brings to us. Speaking for myself the spiritual good far exceeds the physical, and analyzing myself at the present hour I find the chief feeling is that of Peace after a storm,—relief from doubt, and the strain of endeavor to reach the apparently illusive and unattainable Absolute, the discovery of Truth.

I am yet in the state of rapture of the "young convert." Why, my dear, you perhaps cannot understand the meaning of all this to me. Brought up a rigid Orthodox Calvinist (my father a Presbyterian minister, myself a member of and earnest worker in the Presbyterian church and Sunday

School), the unrest that doubt brings through the conscious unreasonableness of Orthodox Theology has for twenty-five years (ever since I became a physician) unsettled my religious repose. Is it any wonder that when my spirit and my reason may at last join hands in entire harmony, peace and joy, satisfaction and Rest are the prominent feelings that possess my hitherto restless and weary soul?

The warfare is before me. The battle ground has been discovered and I enter upon it resolutely and gladly. This is a religion that gives us something to do and we get paid for the doing. Every thought, every word, every act, every motive is to be scrutinized and judged. The battle ground is self and the "pay" is to be found in the mastery over self, and the exalted spiritual consciousness that lifts us out of our environment of gloom and sadness into realms of light and joy and happiness—the consciousness of the imminent presence of a sympathizing and loving Savior—a risen Christ—the overwhelming majestic Allness of the Almighty Father and Mother God. This is what Christian Science brings to me!

God bless Mrs. Eddy.

Lovingly Thine,

S. B. C.,
State Prison for Women.

WONDERFUL HEALING.

JANE MORGAN.

The following article comes to us bearing the signature of Mrs. Morgan, but in the handwriting of another Scientist, who kindly prepared it for her.—Ed.

I AM sixty-four years old and have an adopted son, who from infancy has been a helpless invalid. He had no control over his limbs or muscles, and was unable to dress himself and always walked unsteadily, reeling to and fro, knocking against walls, windows, chairs and tables. The doctors, after years of treatment, pronounced him diseased from head to foot, and incurable. Four years ago I heard of Christian Science, and brought my boy to a practitioner in this city. My husband and I noticed improvement in him after a few treatments. He steadily gained and began

to show signs of health and intelligence. We found that he could walk about and dress himself like other boys. This encouraged us to send him to school. He has now been a regular attendant at the public school for two years, and is in the Third Reader. He also attends the Christian Science Sunday School, and the first verse he recited after entering his class was "Honor thy father and thy mother."

Up to the time my boy was healed by this blessed Truth, I had not thought of asking anything for myself from this source. Now, I thought, Why cannot this power which has lifted my boy out of bondage, open the prison doors for me also?

All during my childhood my eyes had been very weak, and at the age of sixteen, I became totally blind, remaining in that condition three years. For this reason my education was neglected, and I was never taught to read and write. After three years of total blindness my sight was restored, but my eyes always remained very weak, and I never dared to use them in learning from books, and so went through life, without being able to read or write a word.

With the advent of Christian Science in our home new awakenings and aspirations came to me. About this time I fell and broke my leg. I was confined to my bed a long time. As soon as I was able to go out, I went with the aid of crutches to the Christian Science Church. The service was so uplifting to me that I laid aside my crutches, and took a cane. I soon laid aside the cane also, and limped to church, but after attending church service a few times, the healing influence was so powerful, that I ceased to limp and walked about a well woman.

One of our Scientists declared the Truth for my eyes *once*, and they were wonderfully strengthened.

I had never been able to expose my face to the light, during the summer, without suffering intense pain in my eyes. In winter I was compelled to remain entirely within doors, as the cold affected me in the same way. Now for two years I have been going out every day in all kinds of weather, with no fear, and no bad effects.

I had a great longing to be able to read, and I prayed to God to help me. With the aid of divine Love, I began with the Lord's Prayer, and worked and prayed, and put the

letters together little by little, forming the words, and soon learned to know the small ones—the large ones, I would have to ask from some one. Then I learned to write in the same way.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

I have proved this promise true, for it was God himself who taught me. Now I can find any reference in the Bible, and Science and Health, and study my lessons without trouble. My eyes are stronger than they have ever been in my life. My husband has also been healed of claims of long standing, and we both have had the great privilege of taking a course of lectures.

We have had many beautiful proofs of God's power and willingness to help us in our home; proofs of supply, as well as health, since we have come into this understanding, but I will not take the space of the *Journal* to record them.

I feel great joy in signing myself a "student of a student."

AN EXPERIENCE.

KATE SCOVILL CORNING.

WHEN a girl of sixteen I had an attack of spinal meningitis that laid the foundation for years of invalidism, although I never gave up completely to it until after I was married.

The sudden death of my mother, who had been all the world to me, followed by the birth of my little daughter, seemed the beginning of seven long years of suffering, physical and mental. The latter was caused by a constantly growing rebellion against a God who could take my mother from me, and could permit such suffering—which finally ended in my refusing to believe in the existence of a God.

For weeks I would be compelled to lie in a hammock, for I could neither sit in a chair nor lie in bed without intense pain from sciatica. Meanwhile my spinal trouble continued to grow worse, in spite of the suffering caused by physicians applying constant irritants, and with the general breaking down came troubles too numerous to mention.

I spent six months in Battle Creek Sanitarium, returning home much worse than when I went there.

After spending eighteen months in bed, attended by different local physicians, my husband decided to send me to Dr. Weir Mitchell of Philadelphia. I shall never forget the agony of leaving my little daughter of four, and for six more long months I remained away from home and friends. Freezing the spine, and then burning it, were resorted to and finally an operation was advised and undergone, but it was all of no avail, for on my return home, I found myself facing the same old conditions and torturing pain.

During all this time, every few weeks, I suffered with headaches that baffled *materia medica*, until out of pure sympathy, my physician would come and administer chloroform to me.

Finally I was persuaded to try mind cure and received temporary relief from a few minor troubles, only to be thrown back at the end of a year into a "worse state than the first." Another claim made its appearance and, although I had three operations by eminent surgeons, none were successful, "owing to the impoverished state of my blood," so said the physicians. I was ordered to Europe for six months, after which I was to have another operation; but it was then I was led to try Christian Science. When I found that God not only did not *permit* all the evil and suffering in the world but He did not *know* it, I knew that I, at last, had found a God I could believe in.

My reason rebelled against the teachings of mind cure, as it taught that God's man had fallen, and it could not satisfy my desire, as to the origin of evil.

But when I learned in Science that God is All, I quickly saw that we can never find the origin of *nothing* and my doubts vanished. In a few short weeks the last claim was healed, but it was many months before I could call myself free of the spinal pain; and the sciatica remained a "thorn in my flesh" for eighteen months. This, also, finally gave way to the healing power of Truth and I could then say truly I was "every whit whole."

Before I was healed I went through a class with our beloved Leader and Teacher, Mrs. Eddy. My gratitude is very deep that such has been my privilege, and my daily prayer is that I may be counted worthy to be her student.

A BEAUTIFUL CHRISTMAS GIFT.

AMONG the Christmas remembrances from students to our Leader, the Rev. Mary Baker Eddy, was one of a nature so beautiful and unique that it is worthy of mention and a brief description in our *Journal*. It came from Mr. and Mrs. John H. Stewart and their students, of Toronto, Canada, and accompanying the gift is a booklet describing it, which is scarcely less a treasure than the gift itself.

The booklet is neatly bound and contains a fine photographic reproduction of the gift as a frontispiece. The title page consists of these words printed in large and tasteful gold letters:

CHRISTMAS GREETING TO MOTHER.

1896.

On the following page commences the Greeting, neatly and beautifully written in type, headed also in letters of gold chastely wrought, "The Address." This covers five pages of the booklet, conveying in touching and tender words the depth of love and gratitude borne by the donors for our beloved Leader whom they sweetly designate as their "Dear Mother."

The gift is a quilt in floral designs richly and rarely painted by hand on satin-duchesse; the top is of ivory white backed with soft yellow. We extract the following from the booklet, descriptive of the gift: "We have prepared the flowers in their order which represent the four seasons of the year including wreath and border, giving the names of each flower in the wreath and then the border."

Accompanying the quilt are pillow shams also wrought in rich floral designs.

The description then proceeds:—

"Turning again to the top of the 'Quilt' the eye first rests on a dove carrying an olive branch, then follow the words,

'To Mother,' 'To' being painted in pink heather, and, 'Mother' in forget-me-nots and moss: next follows the word 'From' also in pink heather succeeded by the word 'Love' in pink moss rosebuds, maiden-hair fern and moss.

"Then another dove in centre of the wreath under 'Love,' the idea being to convey the thought of Eternal Remembrance and Perfect Love suggested by forget-me-nots, roses and ferns,—forget-me-nots suggesting Remembrance, their color being blue symbolizes Eternity.—Roses symbolize Love, surrounded by moss, would suggest Freshness and Perfection.

"At the foot of the quilt will be found the words 'Mr. & Mrs. Stewart and Students painted in forget-me-nots and moss; also 'Toronto, Canada, Christmas, 1896,' in pink heather and moss.

"Next taking the simplest thoughts suggested by the various flowers and foliage we find,—Roses, expressing Love; Lilies, Purity; Violets, Humility; Ivy, Affection; Pansies, Thoughts; Sweet Peas, Departure; Passion-flower, Glory; White Daisies, Cheerfulness; Jonquil, Sweet Dignity; Water-Lilies, Regeneration; Dandelion, Energy; Geraniums, Rule; Forget-me-nots, Remembrance; also the Maple expressing Sturdiness; the Oak, Endurance; the Beach, Nobility; the Larch, Grace; the Willow, Graciousness; Michaelmas Daisy, Authority; Golden-rod, Royal Dignity; Chrysanthemum, Progress; Virginia Creeper, Dependence; Holly, Strength; Mistletoe, Reverence; Wild Teasel, Industry. The birds and bees suggest active life. The design of the quilt illustrating the Four Seasons suggests completeness.

"Now a short description of the 'Pillow-Shams,' the flowers on which represent the two Hemispheres. On the first are painted variegated white and pink camelia and scarlet camelia, peculiar to the countries Japan, China and India; pink and white oleander found in Palestine and Egypt, also in Asia Minor and Arabia, and the blue cornflower which is the national flower of Germany,—thus the one 'pillow-sham' combining flowers from Asia, Africa and Europe.

"On the second are painted orchids, rhododendrons and ferns. The orchids are peculiar to South America, Australia and New Zealand. The rhododendron or Alpine Rose

is the national flower of Switzerland. It is of the laurel tribe, therefore would typify the Glory of the Resurrection Life."

A WONDERFUL TRANSFORMATION.

96 Fifth Ave., N. Y., January 4, 1897.

REV. MARY BAKER EDDY.

Our Dear Mother:—I have a little story which I know will cheer your mother heart. The father of one of my students who has long been connected with one of the banks in this city, went into the vice-president's room one day about four weeks ago, and found the vice-president sitting there apparently much dazed about something. The caller was greeted by the question, "Do you know anything about Christian Science?" My friend said, "Yes; but why do you ask?" The vice-president replied: "Because an old friend of mine, a man I have known for many years, has just been here, and he told me what seems to me to be a miracle. This man had been a pronounced invalid for years and had grown so irritable that his family could scarcely live with him. He was unable to walk without support. Last January he was visiting in Boston not far from the Christian Science Church there. Sunday morning, hearing the chimes, he asked to what church they belonged. On being informed that it was the Christian Science Church, and that the worshipers in that church claimed to heal the sick, he went to the service. He said he had not been there long when a woman came in who was announced as Mrs. Eddy, and she gave a talk. She had not talked long, until all of a sudden he felt that he was healed. He did not miss his canes until after he reached the house of his friend. The next day he bought *Science and Health*, a book written by the same Mrs. Eddy who spoke in the church. Since then he has been an ardent student of that book. This is his story," said the vice-president, "and I don't believe even he realizes the transformation that has taken place in him. I assure you I never saw so great a change in any person. His face was radiant with health and happiness and for two hours he has talked on Christian Science. I did not know he could be so enthusiastic on anything." . . . Your loving student,

Laura Lathrop.

THE "SUNRISE AT PLEASANT VIEW."

7 Albermarle St., Boston.

My dear Mrs. Eddy:—What a beautiful painting your "Sunrise at Pleasant View" is! Its whole tone shows so unmistakably that it comes from a pure heart. I want so much to thank you for showing me in this lovely description that it takes goodness to really appreciate and express beauty. How intelligent, too, Truth makes one in all directions! I am an artist; and I am sure that no one who makes landscape painting a vocation could improve upon the arrangement and composition of color you have given us; it is certainly technical perfection. If it were not that I understand a little of Christian Science, I should think it impossible for any one but a practical artist to attain such artistic Truth.

It is vain for us to hope to delineate the beautiful without living lives of goodness and beauty; but when that Mind shall be in us which was also in the "one altogether lovely," our every thought will be beautifully expressed, be it in words, colors, or notes.

Your "Sunrise," dear Mrs. Eddy, is such a perfect example of this, that I felt it would help my spiritual growth to acknowledge my sincere gratitude to you.

Very faithfully yours,

Albert Horstmeier.

December 21, 1896.

From La Grange, Illinois, comes a greeting to our Leader, the Rev. Mary Baker Eddy, in the form of an account of the incorporation of First Church of Christ, Scientist, of that place. There were fifteen incorporators.

That was a true remark which recently fell from the lips of a student in Christian Science: "Christian Science can get along without me, but I cannot get along without it."

OLD BEECHER STOVE.

HENRY F. MIDDLETON, a New York antiquarian, has found at the home of Jason Aldrich, a farmer living near East Cornwall, Conn., the old box stove which was the innocent cause of Litchfield's celebrated stove war in the Sabbath day house on Litchfield green during the ministry of the Rev. Lyman Beecher, and has carried it off to New York in triumph. He had been in search of the stove for several months. Aldrich had owned the stove for years, having bought it at an auction.

There are still a number of Litchfield people who remember the story of the stove war. Lyman Beecher, the Congregationalist, preached in the Sabbath day house from 1810 to 1826, and it was during his term of service there that the trouble occurred. Henry Ward Beecher, his son, was born in this historic town, and more than once referred to the matter in his after life as a good story illustrative of the difficulties encountered by progressive church people in the early days.

The box stove had already invaded the sacred but frigid precincts of a number of churches in Connecticut. Some of the most influential persons among the Litchfield Congregationalists determined to get one to see what it would do toward tempering the frost fingered gales which howl in the winter across the bleak Litchfield hills. An unexpectedly determined opposition was immediately encountered in the church, however, and a fierce war was waged against the stove, the principal grounds for which were that it would desecrate the house of God; that it would promote disease by rendering the members of the congregation unduly sensitive to cold, and, still further, that the auditors ought to be so imbued with the fire and glow of religion as to pass unnoticed the rigors of winter during the delivery by the preacher of the two long midday discourses, which were then the invariable rule on Sunday.

The church split in two factions upon the matter—the stove party and the anti-stove party—and for several weeks the stove was the topic of the hour. The deacons of the church were besought and buttonholed and the members were arrayed individually on one side or the other. The women were especially active, many of the older ones who had hovered shivering over foot stoves in the old church for years being most pronounced in their condemnation of the innovation as an invention of the evil one.

At length the stove party triumphed in so far that they were permitted to place a stove and pipe in the church on trial, and one Saturday afternoon in November the stove was put in place. It was set well into the room, very near to the tenor gallery. The members of the stove committee were early at church on the following day to see how the much hated, new fangled production was received.

As the congregation came in the anti-stoveites noticeably turned their steps as far away as possible, and one of their number, elderly Mrs. Peck, as soon as she reached her pew, flirted open a large fan and began using it vigorously, declaring that the heat of the stove made her faint. At length she created considerable commotion in the church by throwing up her hands and apparently swooning. She recovered. Then Deacon Thomas Trowbridge came in. He was very venerable and one of the simplest and most worthy of men, who had been induced not to oppose the introduction of the stove. He walked up past the offending article in question, shaking his head doubtfully as he reached out his hand and felt the heat from it, and he gathered up the skirts of his greatcoat tremblingly as he took his seat at the head of the broad isle. Next entered "Uncle" Noah Stowe, a wealthy farmer of the west end, who was a rank anti-stoveite, and scowled at the detested stove which he had been bitterly denouncing for weeks. Hezekiah Marsh, another farmer and also an anti-stove man, advanced nearly half way into the room before he saw the stove, and then he turned on his heel and walked out, the maddest man in Litchfield.

All this seemed to strike the stove committee as ridiculous, and when they saw Editor Bunce of the village newspaper come in and, walking up to the stove, warm his hands

over it in a thoroughly satisfied manner, rubbing them in evident enjoyment, they came near bringing down a reproof upon themselves in consequence of their unseemly levity.

But the climax came when Mrs. Peck, who had been apparently overcome by the heat from the sinful stove, was forced to go out in the middle of the service, wiping her face with her handkerchief and unable to bear up longer under her suffering. Then it was that the stove committee fell over backward out of sight in the bass gallery, where they had been sitting, in paroxysms of laughter.

As a matter of fact, no fire had been placed in the stove for the day, the weather being too warm to warrant it. It was the knowledge of this and the action of the members of the congregation who were so oppressed by the heat that convulsed the committee. The bitterness engendered by the purchase of the stove was a long time in passing out of the church.

Mr. Middleton intends to present the stove to a historical society.—*New York Sun.*

FORSAKES HIS DRUGS.

A YOUNG up-town physician who, during the past fifteen years, has built up a large and flourishing practice, has thrown his medicines and surgical instruments aside and adopted the Christian Science method of healing.

Dr. Frank W. Haviland of 210 West One Hundred and Twenty-third Street, studied medicine in the Long Island College, Brooklyn, from which he was graduated in 1881, and fifteen years ago settled in Harlem, where he became widely known.

He said yesterday that his attention was first directed to Christian Science about nine years ago, and he read carefully the text-book on that science by the Rev. Mary Baker Eddy, and observed that it contained much that invited sober thought. During several years following he learned more about the practical results of treatment in Christian Science.

He took a course of lectures from one of New York's prominent scientists. Then, having an abundance of material upon which to demonstrate, he applied the science to the healing of the sick, and was more than pleased when most of his cases responded promptly.

Neither Dr. Haviland nor Mrs. Haviland (who is a firm believer in Christian Science) has any faith in the doctrine of miracles, as generally understood, namely, the production of a result by the suspension or temporary breaking of the laws of nature, but hold that all results are obtained by the harmonious working of those laws as known to those who perform the works.

Last Thanksgiving Day Dr. Haviland added to his sign of M. D., the words, Christian Scientist, and refused to practice even among his old patients anything but the new Christian Science treatment. He says that in consequence many of his patients have expressed their dissatisfaction, and regard him as temporarily insane, but he means to continue in the practice of the new faith.—*The New York Times, Sunday, December 27, 1896.*

CHRISTMAS, 1896.

WITH much regret we are compelled to say that Christmas, 1896, brings scant joy to the children of mankind, measured by the usual ebullition of merrymaking and giving of presents—because, by misgovernment they have poverty and distress as their portion to such an extent that millions of voices, hitherto joyous on this occasion, will now be subdued or silent. But if this subjection or absence of animal spirits shall serve to bring mankind nearer and into closer communion with the Source of All Life, to a more intimate understanding of Man as the image and likeness of God, then truly will the sadness of a disheartened people be turned into an inheritance of untold wealth. And why should it not be thus? The day commemorates the divine, not the earthly and imperfect; it celebrates the establishment of Love which is Life, the Harmony which is Heaven, in the place of, and to the

destruction of sin and death with all the erring children of men who will follow faithfully in the way He trod. Near-ing the end of the 19th century, with less means for material enjoyment, may be the open doorway through which to pass to a higher spiritual understanding and enjoyment, a real-ization of the heavenly mission which gave birth to Jesus 1897 years ago. That this may be so, and that Christ-mas, 1896, shall bring into accord and harmony, unison and sweet melody the grand organ of the spheres, filling the waste places with music, bringing comfort and sweet peace to the sick and weary, repentance and renewal to distorted and sinful humanity, should be the prayer of each humble seeker for Good; and such is the earnest, heartfelt prayer and greeting of the *Watchman* for all its readers. May this truly be a happy Christ-mass, happy in the light of Love. Joyous in the realization of a true knowledge of Life. Peaceful in the contented consciousness that the Divine promise is HERE and NOW.—*Western Watchman, Eureka, Cal.*

There are ten things for which no one has ever yet been sorry. These are: For doing good to all, for speaking evil to none, for hearing before judging, for thinking before speaking, for holding an angry tongue, for being kind to the distressed, for asking pardon for all wrongs, for being patient toward everybody, for stopping the ears to a tale-bearer, for disbelieving most of the ill reports.—*Philadelphia Telegraph.*

Yet do thy work; it shall succeed
In thine or in another's day;
And, if denied the victor's need,
Thou shalt not lack the toiler's pay.

—Whittier.

A NEW BOOK BY MRS. EDDY.

By the 10th of February next, Mr. Armstrong, the pub-lisher, expects to have in his hands ready for delivery, a new book of our Leader, the Rev. Mary Baker G. Eddy, en-titled "Miscellaneous Writings." It is a book of several hundred pages, and its mere mention by us is sufficient at this time.

NOTES FROM THE FIELD.

WE of California have just had a wonderful demonstration of the fact that Love can conquer even the fear of the King of terrors—Death.

Last week Mrs. Fluno, wife of one of the prominent Scientists in Oakland, went to visit the family of Professor W., also scientists, near Napa. On Tuesday afternoon she was being taken to the railroad station to return home, Mrs. W., her son, who was driving, and her little girl of seven, being in the carriage with her, and also a friend from San Francisco. Just as they neared the track, the young man took out his watch and said: "You have nearly five minutes yet," and started to cross, none of the party noticing that the train was right at hand, as there were cars standing on the track which obscured their view. The consequence was that the engine struck the carriage on the side between the front and back wheels throwing the occupants about ten feet into the air. Mrs. F. in her fall being struck on the head by the drive-wheel of the engine was left for dead by the first on the scene of disaster while the others could be looked after. The little girl was thrown with such force upon the ground that she soon went into spasms and was thought to be in a dying condition. The young lady from San Francisco (not a scientist) also had her foot crushed so that the surgeons found it necessary to amputate a part of it. Mrs. W. and son soon picked themselves up being only stunned and bruised, and they began to realize the Truth for those who seemed to be injured.

They were all taken to a physician's office near by, where the surgeons soon had the gash in Mrs. F.'s forehead sewed and the head bandaged. Mrs. W. returned home with her unconscious child; as another son and daughter had arrived, Miss W. told the doctor that their medicines and restoratives were not needed as they were Christian Scientists and would get along all right and requested that she be left alone with Mrs. F. A telephone message was sent immedi-

ately to Mr. Fluno, and he took the overland train as far as it went toward Napa, and went the rest of the way with a carriage but did not arrive there until midnight.

Meanwhile Mrs. F. had, after some hours, recovered consciousness, and expressed the wish that she was at home, and although the blood had been coming from her mouth and wounds, she was wrapped up and helped into a carriage and taken back to the ranch.

The little girl manifested no signs of consciousness till Mr. F. arrived. As soon as he spoke to her, however, she came to herself, and the next morning seemed as well as ever even going out and playing in the garden. The young lady was kept by the surgeons until the next day, when her people took her home to the city.

The San Francisco, Oakland and Napa papers in their accounts of the accident had said that it was probable Mrs. F. would not live, and the Scientists in these places and elsewhere, who knew of the occurrence, were all battling with their own fears in regard to the matter, and hoping for a demonstration of the Truth, even though the error seemed to be so strong.

The next evening a telephone message was received in Oakland from Mr. F. saying that the patients were getting along nicely, and had been able to eat all of their meals that day. The next day Mr. and Mrs. F. returned home, the latter on her own feet, and the following Sunday she was at church, looking none the worse for the experience, except for a mark on the forehead where the gash had been.

This has been a great lesson for the Scientists to abide more closely in the Truth, and the on-lookers who are not Scientists have been set to thinking and wondering what this power can be that heals so soon and so thoroughly.—

Mary A. Higgins, Berkeley, California.

Dear Journal:—You would like, I am sure, to hear of a demonstration of Love in a social sense, and here is a fine illustration.

We were making a trip through the East last summer and one August day found ourselves at a large old-fashioned inn in the Mountains.

There were between forty and fifty guests in the house, whose comfort was looked after by the most genial and courtly of hosts and hostesses.

At the desk in the office stood a lovely young lady whose answers to a confusing jumble of questions, about meals, keys, barges and trains, were given with such politeness that one was tempted to return again and again to see if her patience would stand the strain. We crowded about her pretty closely at times and plied her with questions about the fauna and flora of the neighborhood, as well as those belonging to her own department, but never a lift of the eyebrow betrayed the annoyance she might justly have felt on account of our selfishness.

The days were delightful, the evenings ideally pleasant, and when three were thus spent, and the train bore us away, we felt as though parting from old friends.

Messages from three of the guests we met there—strangers and not Scientists—have come to me recently, which read thus:

"I often live over those few days in the mountains, and see the pleasant faces, and hear the pleasant voices which so attracted me. I was drawn to many of the people by a magnetism which I can never explain. * * * In closing I would say that I shall cherish the hope that we may meet again some time in this life."

Another says: "Did you ever meet so many congenial people in a hotel in your life? Was it not wonderful the friendly feeling we had toward each other?"

Still another writes: "I am going to the mountains next year in September after the foliage has taken on the bright colors. Perhaps I had better rest content with my last summer's visit there, for I well know a large part of the charm of the place came from the people we met, and it is almost too much to expect to happen again in such delightful company. Every night when I went up to our room, Miss —— would say, 'Did you ever see such people before, so congenial and lovely?'"

What was the charm of the place? On the table in the big, cosy parlor lay *Science and Health*, the *Journal*, and many other Christian Science books. The innkeeper's wife, and the clerk were real Christian Scientists, and one

long table in the dining room was pretty nearly filled with Scientists from Boston, New York, Brooklyn and Chicago.

Love filled the place so completely that the ill-temper and complaints of the average tourist were no more a part of that lovely home than they are a reality to a genuine believer in Christian Science.—*Mrs. L. M. Stephenson, Helena, Ark.*

In the October *Journal*, 1895, we read from the Mother's pen, "What can we do for the children?"

She then advised the immediate organization of a Sunday School for children, etc.

We immediately accepted her advice and organized. At the first session but two were present, owing to its being a very stormy day. Others have come in since, last Sunday nine being present. During the past thirteen months the little ones have donated from their Sunday collections two reader's stands to the church; also money to place the *Journal* in the Millicent Library of Fairhaven (across the river); also money to make a payment on the church organ, and tracts, which they distributed. The day after Thanksgiving, as an offering of Love, they placed a copy of *Science and Health with Key to the Scriptures* in the jail here.

It was received very kindly at the institution, and when the warden read on its leaf, "Presented by the Children's Sunday School," etc., he said: "Oh, how kind of the little ones! I am only too glad to have the book, and will see that it is covered and placed on the table to be read, at once, and will see that these tracts also are distributed among them."

We are all only too thankful to know our text-book was so kindly received, and we feel that the year has indeed been a year of Thanksgiving. We know that the Child thought alone reaches the heart of Love, for did not the Master say: "Except ye become as a little child"?

We are hoping, later on, to place the *Journal* in the institution. According to their rules, in order to have it placed there, it must be on their list, and the warden kindly took one of the *Journals*, saying: "When the next list was made out he would try and have it on it."

At first there seemed to be a dread come over me of going to the institution, but the ever blessed Truth came to me from Science and Health in these words: "Whatever is Your duty to do, can be done without harm to yourself." So the morning after Thanksgiving day I took the "little book," all fear leaving me, and I felt that it would be received. And I am glad that I listened to the voice of Truth and took it myself, for I was greatly blessed by going, and felt more than ever, that I, also, needed to become more as the little child.—*Ruth A. Brierly, New Bedford, Mass.*

Dear Journal:—I want to write you a note to tell you of the child who sends the following letter for the precious book.

Last summer she was the one person who was most talked of, having been ill for two years; had seven physicians, and they said they did not know what was the matter; and, as the family were poor, wanted to take the case and perform three operations to learn if possible the (to them) cause of disease. But the children told her of Christian Science, and she asked to be allowed to have treatment. The father is a Roman Catholic, very rigid, and that child has come out and taken a decided stand in the face of the bitterest opposition—calls for her carfare and goes to church and Friday evening meeting. None of the family go with her, although her mother is becoming interested somewhat. She is the most earnest student of Science and Health. I am sure she will do good work for she has no doubt.

A lady came in to see her mother and told Laura she had such a toothache. Laura talked to her of God as our Father and Mother and the pain was gone. How thankful we are for our Mother and the precious book.

Very truly,

Amanda D. Belchur.

Christian Science Publishing Society:—Please find an express order for five dollars, for which send me one of the pocket editions of Science and Health.

The doctors couldn't help me and then I was helped by Christian Science, and now I can read the book and help

myself. I am so thankful to our Mother, Mrs. Eddy, for giving us the book to show us the way to be well and happy. I never had been able to go to school regularly until I had read Science and Health, now I can go all the time. I am thirteen years old, and I would rather have the book than anything else, and so I got up early every morning and scrubbed the steps for one of the neighbors for fifty cents a week, until I had five dollars for my book. Please send the book to my address.

Laura Mauntel.

4061 Page Ave., St. Louis, Mo.

One year ago I was suffering from extreme nervousness and insomnia. Although having no knowledge of Christian Science (in fact, I imagined it to be the same as hypnotism, etc.), I turned to it almost as a drowning man would clutch at a straw, little imagining the marvelous peace it was to bring me. The first night I took treatment, I slept like a baby, and a calm, beautiful rest seemed upon me all the next day. Filled with amazement, and knowing, instinctively, that no *human* power had touched me, an overwhelming curiosity urged me to know more of this Science. I poured question after question to the lady who had healed me; my whole thought seemed engrossed with this wonderful Truth. Then there came to me such a flood of Light, that I was as one "struck dumb." Awed and trembling, I, for the first time, caught a glimpse of the Truth of Being. In that one brief moment, I learned—as though the words were emblazoned on my mind with letters of fire—that *God is never separated from His Offspring*; that this mortal dream of life is *false*; the *only* life is the Christ-life. I saw that I had been sound asleep until that moment—*dead in my sins!*

What human words could describe such an awakening. The "upheaval" produced by so sudden a transition was indescribable. Then, for the first time, I realized the meaning of our Master's words: "No man putteth *new wine* into old bottles, else the new wine doth burst the bottles." I must first empty myself of the old man and his deeds, before I could put on the new. So I had to come down from

the mountain and begin the ascent from the foot-hills—one step at a time. My one most earnest desire is to become "as a little child," that I may gain that "perfect Love which casteth out all fear."—A. J., Denver, Colorado.

It is about six years since I first heard of Christian Science.

My little girl, just beginning to walk, sprained her ankle and a short time after fell and hurt it again. The doctor said it was only a bad sprain, but she suffered intensely. It gathered and broke and became a running sore and pieces of bone worked out. When her ankle finally healed up, her hip began to hurt, and four doctors, after examining her, said she was incurable. The last two doctors held consultation over her and pronounced it hip disease, and said she could only live a short time. She had suffered about two years with her ankle and about two years with her hip. Her limb was paralyzed and cold as clay, and had not grown any in four years. She had curvature of the spine and could not sit straight.

Every one who saw her said she could only live a short time, and we had given her up, when a friend told us of a Christian Scientist, and wanted me to try it. I had no idea what Christian Science was, but took my little girl to see the lady and she agreed to take the case. She commenced to treat her in the morning; she seemed better in a short time, and the first night she slept all night without waking—the first time in four years. The next morning she was much better and her pain had left her. Her hip broke and discharged without any pain.

One of the doctors said if that lady cured her, he would give up his practice.

In a short time her limb began to straighten, and in two months she was able to walk to school, eight blocks away.

We used to give her a great deal of medicine, but nothing could induce her to touch a drop of it now. This happened in El Dorado, Kansas.—Mrs. Vie Salisbury, Perry, O. T.

Dear Journal:—How gladly we welcome your coming each month, filled with loving thoughts and good cheer from the

dear ones of the fold, who are struggling to establish the cause of Christian Science in their midst, and, as each one gives in their testimony, it also adds fresh courage for us to press on.

It has, many times, been said to me: "We do not see many testimonies from Massachusetts; most of them are from the West." And, for the benefit of the dear readers, I will tell them a little of the good work in this town, in which place I located last April.

Our services have been held in the dwelling house of one of our number until recently, when it was desired that we be more centrally located, where the good work could be more generally known. After much seeking, a very pleasant location was revealed to us, where we could hold services; also open a reading room. The place was engaged early in November, and, after much patient waiting for the rooms to be remodeled, they were made ready for us to hold the first service there November 29, 1896—just seven months from the day I located here.

We are few in number, but increasing, and all are happy that God has revealed this pleasant little home for us to carry on this grand and glorious work. There have been many good demonstrations, proving the power of Truth over error; also sold several copies of *Science and Health*.

May these thoughts be helpful to those who have but recently started the work of Christian Science that they continue to press on, never doubting, never fearing, for God never fails nor forsakes those who trust Him.—*A. G. C., Amesbury, Mass.*

I had always been subject to rheumatic pains and about two years ago, while out driving in the woods, lost my way, and was out from three to four hours in an open carriage during a rain. The result was an acute attack of rheumatism. I suffered for about ten days under the doctor's treatment, and, for over a week, could not lie down, but slept in a chair a short time from exhaustion, when the pain would wake me up again.

I had heard some of Christian Science, but could not understand it, and did not think enough of it to try it. But after growing hysterical from the pain I became

frightened and was willing to try almost anything, so, at the suggestion of some Christian Science friends, I sent for a healer. But before doing so I told my wife to throw away all my medicine, and sent a note to the doctor telling him I was going to try Christian Science and telling him not to call any more.

The healer came in the morning and that night I went to bed and slept until morning; but, before going to sleep, that Light which comes from within, and cannot be seen or felt by the physical senses, and which tongue or pen cannot describe, came to me, and I trust I may never forget it. It remained with me about two days in all its glory, and gradually faded away as the seeming demands of mortal sense asserted itself.

I heard afterwards that the doctor said his medicine had begun to take effect, and that I would have recovered just the same.

But if there is any material medicine that can impart that feeling of peace on earth and good will to man that came to me after that first treatment in Christian Science, I have yet to hear of it. I have never had a rheumatic pain from that day to this—*J. G. L., Plymouth, Mass.*

In 1888, while traveling, we stopped awhile in the city of Denver, and, having just a short time before come into Christian Science, we went out to see if we could find a Scientist. We hadn't proceeded far when we observed a sign "Christian Science Treatment." We called, had a pleasant conversation, and were given a publication claiming to be a Christian Science journal. But imagine our surprise when, a few days later, we found our way to one of Mrs. Eddy's loyal students, who said to us, when we had shown her the publication: "You are young in Christian Science and my advice to you is to never read anything that purports to be Christian Science literature except Mrs. Eddy's works and those that she recognizes." The advice has been closely followed, whereof we are glad, for it certainly has kept us out of "Doubting Castle" many times. There is but one right way. "There is a way that seemeth right unto man, but the end thereof is destruction." It does

seem strange that any one could think that they could write or publish anything that could explain Science and Health with Key to the Scriptures, for it fully explains itself to all earnest searchers after Truth. The Christian Science Journal is our history, our Exodus from Egypt to the promised land.—H. F. Best, Bolckow, Mo.

About ten years ago my husband was just recovering from a severe attack of what *materia medica* terms sciatica. After weary weeks of treatment by electricity and drugging, health seemed once more established, when we first heard of Christian Science and became interested in it.

Meeting his physician one day, my husband spoke to him of the Science. He laughed and said: "Well! the next time you have sciatica you had better try it." The "next time" came the following year and we did try Christian Science, with this result—from a state of frightful suffering and perfect helplessness, not being able to move hand or foot, my husband was brought, in one week, to a perfectly normal condition. From that day to this, we have never employed a physician, nor has one drop of drug been taken or administered in my family.

Through the understanding that Christian Science has given me I have been enabled to do much healing, and I have learned the true meaning of the Scriptural text: "For with thee is the fountain of life, and in thy light shall we see light."

I would like to say here that my husband's former physician, hearing of his case of healing, in speaking of it one day said to him: "How do you know you had sciatica?" The reply was, "I don't know I had it, but I do know that I had the same thing you pronounced sciatica."—J. C. D., New York City.

On Christmas day, 1895, a gentleman called, at 3 o'clock P. M., and asked me to treat his wife, saying she had been sick nearly two weeks, and was growing worse all the time. He also said she was very low (remarking it several times), and it was her wish I should treat her. I took the case, told him I would not go to see her then, but would treat her,

and would go around that night. I gave her two treatments, and went to see her before it was dark. When I entered the room she was eating her supper, laughing and talking—the household and neighborhood in wonderment. They had cause to be, for, on inquiring, I learned the lady was in a dying condition, her limbs cold to her waist, could not swallow, had no control of her eyelids, and the death pallor on her face.—*Sallie Loughbridge, Ft. Worth, Texas.*

I asked my class in Sunday School last Sunday: "Children, who is Santa Claus?" A dear little, blue-eyed, five-year-old girl responded quickly: "Santa Claus is Love." Somewhat surprised, I answered: "So he is, Helen. Who told you that?" "Why, no one," said the child; "but Love gives good things to good people when they are good, doesn't it?"

One little fellow told his mother one morning, that he had such a nice Christian Science dream; that he dreamed he was in school and the teacher asked him, who our next president was going to be, and he said he told her, "God."—*A. W. P., Scranton, Pa.*

One man, about fifty to sixty years old, had been interested in Christian Science but a short time when he fell and broke his arm. This occurred on Friday. He had a physician set the bone which he pronounced the worst case of broken bone he had ever set. He suffered a great deal with his arm until Sunday when he decided to attend services. The Truth he grasped at this service destroyed all suffering. On the Wednesday evening following he arose in testimonial meeting and stated he had not suffered any since attending services on Sunday previous. In one week from the day he broke his arm he discarded the sling in which he carried his arm, and was able to use this arm to pick up a book or any small article. Physicians pronounced it the most remarkable case of surgery they had ever seen.

Another gentleman, about fifty years of age, states, by listening to the reading of the Bible, and Science and Health in our public services, he was healed of fifteen years of infidelity and now rejoices that he has found, in Christian Science, the Truth.

Many instances could be mentioned of the children in the Sunday School being able to grasp the statements of Christian Science. One little girl, about eight years old, when in her grandma's presence one day, remarked: "I can see Jesus, and he lived more than 100 years ago." The grandma replied: "Yes, more than 1800." She then inquired of her grandchild: "How can you see him?" "With Mind," was the quick reply, and she further stated: "And I'll see him again, but it won't be like a man crossing the street. He'll be reflected in every one."—*Lloyd B. Coats, Dayton, Ohio.*

2151 Sherman Avenue, Evanston, Ill.

Dear Journal:—Last week I slipped on the ice and fractured my wrist. I got up and walked down to a doctor's and had it set, and have experienced no great discomfort from it. In fact, I have not thought anything about it, but have continued to go about my usual duties as well as the use of one hand permits—forgetting about the wrist unless some one calls my attention to it.

This is a very small part of what Christian Science has done for me during the past two years. Since it came to me, my own condition, of mind, body, and estate, has surely and steadily improved, as has also the condition of my family.

In all my relations in life I depend wholly upon Christian Science.—*Adelaide McCornell.*

A thought came to me while reading the able Editor's Table in December, 1896, *Journal* on the price of the little book.

I met a person who seemed very bitter against Christian Science. I asked if she knew anything against Christian Science. She said she did; that it was surely wrong to charge so high for class instruction and also the book was too dear. I told her it might seem so to her, but if she had been where I had been it would not seem so. I have been where one hundred dollars could not procure me one square meal; one hundred dollars could not give me one night's sweet rest; one hundred dollars could not free me from pain for one whole day;

one hundred dollars could not give me the strength to walk one-half mile. Doctors, fears, and beliefs kept me in bondage over forty years, like the woman in the Bible who had spent all her living upon physicians, neither could be healed of any.

I enjoyed neither childhood nor girlhood. I was a burden to myself, and a very grievous one to the dear ones who had the care of me,—profitable only to medical doctors.

Our Master said: "Let the dead bury the dead"; so would I forget the past and rejoice in this new life, where the Scriptures have become a light to my feet through the revelation of the dear "little book." Can any money pay for its value? Whereas I was old, now I am young; whereas I was lame, now I can walk; the power of mind is sufficient to propel me without a wheel chair.—*Mrs. Caroline Walther, Liberty, Neb.*

Dear Mrs. B.:—Your favor received. In reply to your request I will state that you commenced treating me about the fifteenth of September, 1895. I was in belief afflicted with La Grippe, contracted in December, 1891, changing to all the forms that La Grippe is expected to take, and lastly taking the form of tuberous consumption. After I was told by two M. D.'s that I could live but a short time, and to make my arrangements that way—that is to die—then it was that I tried Christian Science, and, thank God, it has brought me out sound and full of health. I had treatments about four months. I saw Mrs. B. once in November; she staid with me, I think, eight days. The balance of the time I received absent treatment. Now I am strong and well. I intend to start to the mountains in a few days to work in the mines.—Yours in Truth, W. J. Beezley, Huntington, Oregon.

"For God created man to be immortal, and made him to be an image of his own eternity. Nevertheless, through envy of the devil came death into the world: and they that do hold of his side do find it. But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery."—*Wisdom of Solomon, O. T. Apocrypha.*

EDITOR'S TABLE.

WORD comes to us from the workers at Auburn, Maine, that they have placed copies of Science and Health with Key to the Scriptures, in the following Public Institutions in that vicinity:—

Auburn Public Library, Auburn Young Men's Christian Association, Auburn County Jail, Lewiston Public Library, Young Women's Home, and also in the State Prison at Thomaston, Maine.

They have also placed yearly subscriptions to the *Journal* in all of said places except one, and in this was placed the *Granite Monthly*. They also have placed Christian Science Literature in the W. C. T. U. rooms and Old Ladies' Home of Auburn. The outlook in Auburn is reported to be very encouraging, increasing interest in the services and Sunday School being very marked.

Dayton, Ohio, also reports that the *Journal* has been placed in the National Military Home at Greenville, Ohio, the report being accompanied with a cordial letter of acknowledgment from J. B. Thomas, Governor; also a letter of kind acknowledgment of a year's subscription to the *Journal* from the sheriff of Montgomery County, Ohio, in which he says he will see that the boys in the prison also get it; also a letter of thanks from the proprietors of the Hotel Atlas of Dayton, saying they will gladly place the *Journal* in the reading room of their hotel.

From Harvard, Illinois, comes word that a copy of our text-book has been placed in the Public School of that place. The donor handed it to the principal with the request that he read it and if he found no objection to it, to place it in the library. In a few days the donor received a courteous letter from the principal saying it was placed there.

From Washington, D. C., comes word that a copy of "Retrospection and Introspection" has been placed in the Washington City Free Library; and in this library also a second copy of our text-book has been placed, as the

librarian said the one they had did not meet the demand.

In the public school at Neligh, Nebraska, a copy of the 108th edition of our text-book was recently placed, and gratefully received. Also at Grand Island, Nebraska, in the public school, St. Francis' Hospital, and in the Y. M. C. A., with like courteous acknowledgments. In St. Joseph, Missouri, the text-book and *Journal* have been placed in the City Work House, the St. Joseph High School, the County Jail, and the Public Library.

These occurrences are in happy contrast with those of a few years since when, without reading our text-book, those in charge in many places condemned it as unworthy of a place in the public schools and libraries. Verily human opinion does change; and how more and more evident it becomes that human opinion, by setting itself up as a censor of that which it does not understand, has denied the world of humanity many of its richest blessings.

In this connection we might as well, perhaps, answer a question which we have heard of being asked:

"Do you think it more important to get the *Journal* into circulation than our text-book, 'Science and Health with Key to the Scriptures?'"

We answer most emphatically, No! The paramount object in getting the *Journal* into the hands of the people is that they may thereby be led to the reading of our text-book. Those who ask this question would no doubt be surprised if they knew, as we do, how many have been led to our text-book through reading the *Journal*. The interested reader of the *Journal* readily sees that there is being worked out a great Truth through the practical demonstrations given each month, and he realizes that to get an understanding of that Truth he must go to the fountain head.

Let us remember that while our text-book gives the Principle and Rule whereby the Science of true living may be applied, nevertheless that Principle and Rule must be understood and worked out by the individual before the full benefits can be had. The mission of Christian Science literature, therefore, largely is to give to the world some of the results of that Principle and Rule. Let us not forget also that our beloved Leader founded the *Journal*, and be careful lest in expressing our opinions we are not going counter to her views or what she perceives to be for the best.

A letter from Chicago informs us that an important extract from our Church Manual has been copied and is being circulated by certain students. It is strange that this is not at once seen to be in line with the circulation of other extracts to which we have recently called attention. It is evident that there is not nearly enough watching and praying in our ranks. Were there, students would not be so easily entrapped.

In our last number, we published the poem "Himself," from a printed slip sent us with the "*Anon.*" just as we gave it. We have since been shown a poem written by Rev. A. B. Simpson which bears so strong a resemblance to this one that we are inclined to think this was taken from the one written by him. At least, it is so claimed, and in absence of proof to the contrary we give this claim the benefit of the doubt and say that had we known of his authorship we should, as a matter of course, have given due credit. This is another evidence of the wrong of printing the writings of others and passing them around promiscuously and without authority.

In our chase after "error" let us not run to such wild extremes that we forget God. Likewise, in our anxious looking for error in others, let us not forget to look within ourselves. As a general rule, it is quite safe to say that all the error manifesting itself in a given church, society or community of Christian Scientists, does not come through one, two, or three students. The question for each one to determine is, How much error am I reflecting? How much am I responsible for? Setting our own house in order is peculiarly, at this time, our most important work.

The Lutheran Observer of Philadelphia, speaking of the large attendance upon the Christian Science services in the Auditorium of Chicago, mentioned in a leading Chicago newspaper, makes the following comment, which will be appreciated by all who are familiar with the method of conducting services in Christian Science churches:

"Without intending to be a prophet, we are inclined to predict that this 'church' will be disbanded when it ceases to secure a popular and sensational pastor."

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In Monterey, Mexico, I met a woman who told me that while she herself did not believe in Christian Science, she had bought "SCIENCE AND HEALTH" on her way from Wisconsin, where her home was. When she reached Monterey, she met a man, a Clergyman, from the North, whom the M. D.s. had sent there for consumption. They had given him two months to live. She gave him "SCIENCE AND HEALTH," and while doing so she felt that "it was all absurd," &c., but the man read this book, and was healed by it in about two weeks.

Mrs. C. W. FRAME,
New York City.

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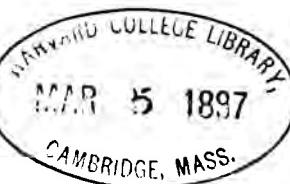
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CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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THE WORK IN BUFFALO.

Editors Journal:—The following letter from the clerk of the First Church of Christ, Scientist, in Buffalo, N. Y., has afforded me such sweet satisfaction, that, without permission, I venture to forward it for publication in your *Journal*.

It is noticeable that the Buffalo church owned the first church edifice in the Empire State. My much esteemed students, Mrs. Leavitt, and Rev. Mr. Hardy, sowed the seed of our glorious Cause in that city; and, guided by the right hand of Omnipotence, its culture has brought forth fair fruitage, church unity and prosperity. Love, overflowing, makes angels, is entitled to God's care, governs fate, kindles all hearts with delight, and, as in Israel's dream, it rises above earth to Heaven.

MARY BAKER EDDY.

Concord, N. H., Jan. 30, 1897.

Buffalo, N. Y., Jan. 25, 1897.

Dear Mother:—Feeling so continuously your fond affection, which has made our dear Church a possibility, I am prompted to send you these notes of harmony, relating to our progress.

Copyrighted, 1897, by National Christian Scientist Association.

I am at present at work preparing reports and data, for our annual meeting, which is to be held next Tuesday evening, February 2nd, and it occurs to me, that some of the things about being recorded, as history, in the development of the Cause of Christian Science in Buffalo, may gladden your heart, for we feel sure that our work here is very dear to you, not only on its own account, but especially because it is the direct outgrowth of the faithful work of your own students, our beloved teacher, Mrs. Leavitt, and Mr. Hardy. I suppose you know that all of our Church members are Mrs. Leavitt's students, and that one hundred of these are now members also of the Mother Church.

In December the last dollar was paid on the mortgage assumed when we bought our Church property—this fact affords the occasion for modest, but heartfelt rejoicing: our treasurer's report for the year shows a goodly increase in the amount contributed for current expenses, all bills paid, and a balance on hand.

The Church auditorium was renovated and enlarged by the removal of partitions, during last summer, and at the present rate of increase, we shall have to further enlarge our borders by building before long. We have a fine, valuable lot, and a building fund is growing; also a fund for the organ, and the children have a fund under way for some special feature about the new Church, when it shall be planned.

Our Children's Sunday School, established at your word in October, 1895, is flourishing. Nearly all the little girls in one class have earned and procured for their *very* own, copies of the finest edition of Science and Health.

In the "upper room" of our Church building, formerly occupied as a Dispensary and Reading Room, we are establishing a library of all your publications, and those also of the Christian Science Publishing Society, a Reading Room being now maintained by Mrs. Leavitt at the Institute.

Interest in the Bible Lesson-Sermon increases; Mr. Hardy and Mrs. Leavitt, our Readers, adding much by their fine reading of the passages.

The Friday evening meeting is nearly as largely attended as the Sunday morning service, and is manifestly growing in interest; good testimonies of healing are, as a rule, given at every meeting.

The press of the city is showing a much more friendly spirit than formerly.

Divine Love has indeed blessed us abundantly, and we shall strive this year, by prayerfulness and faithfulness, to advance in the understanding of Divine Science and further demonstrate Love, Life, Truth.

With tender and affectionate regard,

Geo. H. Kinter, Clerk.

To Rev. Mary Baker G. Eddy, Pleasant View, Concord,
N. H.

NOTICE.

The Christian Scientists in the United States and Canada are hereby enjoined not to teach a student Christian Science for one year, commencing on March 14th, 1897.

"Miscellaneous Writings" is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can.

The Bible, Science and Health with Key to the Scriptures, and my other published works, are the only proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can.

If a member of The First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in this Church.

MARY BAKER EDDY.

A CARD.

I request the Readers (in Church) of Science and Health with Key to the Scriptures, to announce but once, during the lesson, the title of this book, and the name of its author. Before commencing to read from the book, distinctly name its full title, and give the author's name; this is now all that is required.

At first it was requisite to repeat title and name in order to answer the oft repeated question: Who and what? Now it has become unnecessary, for our form of worship is generally known, and the brief prelude to this exercise published in your Christian Science Quarterly, makes it all clear.

MARY BAKER EDDY.

January 25, 1897.

FAITH.

ANNIE M. KNOTT.

Without Faith it is impossible to please Him.—Heb. 11 : 6.

THE remarkable statement given above, taken from what Mr. Gladstone calls, "The great epic of Faith," is, strange to say, very unfamiliar to thousands of professing Christians. There are many quite willing to admit frankly that they do not possess what is demanded here; and others, and by no means a small number of individuals, seem to regard this condition as an evidence of intellectual superiority. This is doubtless due to the unfortunate confounding of Faith with something wholly different from it,—even credulosity.

It may be well to note at the start, that these two widely differing conditions of thought are nearly always mistaken for each other, and it is only when the deceived heart grows weary of feeding on ashes, that its ceaseless demand for the real, causes it at length to find the Faith of the Son of God.

Before proceeding to show what is being done by Christian Science at this period in rekindling this sacred fire in the Church of God, we had better go back to the dawn of Christianity, and see what part it played in the events of that period. As we do so, however, the Genius of Sacred History points us to the older time when God called Abraham out of the very service of idolatry in Chaldea, bade him forsake a like tradition of his forefathers, and all his kindred, and go where this faint, glimmering sense of truth should unfold into a perfect understanding of the One God, —One Mind.

So Abraham's was, "the Faith that makes faithful," and which laid the foundation of all the power that ever existed in the Jewish nation.

As the centuries roll on, we see most clearly that when Faith in God dominated the thought of the people, prosperity followed; where it was replaced by a belief in materiality, disaster came down upon the Nation,—famine, sickness, defeat, and exile.

When at length the Christ appeared, the life of Faith sprang up as never before, and the history of that time is written in victories over sin, sickness, and death, so splendid that the ages still stand awed by the mighty deeds done, and their explanation was sought and found in all that had been given by the prophets of old. Ritualism and dogma were swept aside, the sick were healed by the word of power, and it is hardly necessary to say that the early Christian Church unfolded into greatness from this vital element.

As we look over that momentous era, so full of rich promise for the race, the one important question is, What hindered its unfolding into completeness? St. Peter bids his hearers add to their Faith knowledge (2 Peter 1 : 5, 6), and for a time the Church of Christ grew, fulfilling the Saviour's word.

But anon we find mere credulity usurping the place of Faith in the living God, and a blind belief in the dead bones of the saints, leading even the Church through a degrading superstition down to the acknowledgment of matter as a healing and saving power.

But God has never "left himself without witness," and so the Reformation dawned at length,—and what was its keynote? Even the deathless thought spoken by Habakkuk, uttered anew by Paul, and heard by the Monk of Erfurt in the solitude of the cloister, "The Just shall live by Faith."

It were vain to attempt to recount what followed the widespread rekindling of the sacred flame in Europe. Perhaps no period in human history exemplifies more fully the power of Faith as an active, mighty, and yet unseen agency in the world's development, in the purifying and ennobling of religion, the mighty impetus given to the newly inspired human thought flowing through every channel of experience, the family life, into literature and art, and in a remarkable degree bursting forth in some of the noblest musical compositions ever given to the world. But again darkness came down upon human thought, and it was said, Faith may do for the infancy of the individual or of the race, but the manhood of the world demands something different; give us Science. So a strange light came, and for a little time the old visions of the Holy and the Just seemed to tremble and threaten to disappear.

Jesus once said, "If the light that is in thee be darkness, how great is that darkness!" So it is no wonder that in the

light of Science, "falsely so-called," doubt touched with withering finger the mighty works of prophet and apostle, and even the transcendent demonstrations of spiritual law given by the Lord Christ, and recorded in the Gospels.

Christian people would read some book, possibly a novel, attacking the Bible, and in spite of the denunciations of the pulpit would admit that their Faith (?) was shattered, and would actually warn others to avoid such reading,—knowing, themselves, nothing which would stand the test of even such a slight shock. But in this very hour of need God said again, "Let there be Light," and the day star of Christian Science arose as of old, in deathless splendor, with healing on its wings. And what shall we say of this reappearing? Those who were "waiting and watching" in the darkness for the help which only God could give, sorely beset by the fiends of doubt and dismay, were lifted up, one by one, on the crest of a wave of sorrow, perchance, and felt, in an almost hopeless hour, a new life thrilling their very soul,—the Faith of the Son of God.

The shadows of sickness, sin, want, and despair vanished in the light of Science, and there was rest for a time; then the eager questioning, "What is this Faith which is newly born in me? Will it stand the test of every circumstance? In what have I Faith?" And the answer comes,—In God, in Good, in Truth and Love, in the Divine Mind, in God's Word, in God's purpose to bring good out of the varied experiences of being.

It is easy to see that hope, faith, and aspiration are inseparable from each other, and from human life; and so we go to our old guide-book, the Bible, called by our dear Mother, "The wise man's directory," and we find that the word Faith and its derivatives occur within it three or four hundred times,—indeed it is a ceaseless demand of the higher life. All feel this, but all need to understand it, and in order to do so, we go to the blessed messenger, Science and Health, and learn therein, that Faith is first of all, "a chrysalis state of human thought," and when we are further told that "our Faith should enlarge its borders, and strengthen its base, by resting upon Spirit, instead of matter" (S.&H. p. 427), we awaken to what is needed to complete the Christian life.

In a gallery in Berlin is a picture called "St. Anthony's Vision." The saint, whose trials and temptations have illustrated much of the earlier literature of the Church, is shown

here alone in the desert. Suddenly he sees beside him a little child, and he takes him up tenderly and clasps him to his heart. As he does so, an Easter lily springs up at his feet, and then a vision unfolds of radiant cherubs with their bright presence dispelling all the darkness of the lone wilderness.

So we in Christian Science, who have taken into our hearts the Christ-Idea, see the dreary desert of mortal sense transformed into the garden of the Lord. But this is not all, for even yet we but "see through a glass darkly," and as we take each step in Science, realize that it is in the strength of our glorious but unseen Divine Principle, God; so we "walk by Faith, not by sight" yet.

Sometimes the waves dash over us,—"tribulations, distresses;" and what holds us? Even the anchor of Faith; and though the night may seem long there are those before us through the ages singing their great songs of triumph, and their meaning we no longer guess blindly, we know the secret of their overcoming, it is ours,—the ever present Christ, Truth.

What matter the Babel voices of mortal belief and opinion? What avails the evidence of material sense? It is written in the Word, and in our lives, "This is the victory that overcometh the world, even our Faith."

Christian Science services are held at "Red Men's" Hall, Main street, every Sunday at 10.30 A. M.

The second Reader at these services is a favorably known Bangor lady, who, after seven years of complete invalidism, during which time she was under constant treatment of Bangor and Boston physicians without receiving the least benefit, as a last resort decided to place herself under Christian Science treatment in this city, and as a result of eleven treatments taken last September, she pronounces herself perfectly well.—*Bangor (Me.) Commercial.*

Hereafter Communion Services will be held in the Mother Church only on the first Sundays in January and July. We suppose the branch churches will continue to hold Communion Services as formerly; at least until further notice.

HISTORY OF A BRANCH CHURCH.

E. F. E.

ABOUT four years ago, a student of Christian Science moved to a Canadian town where there were no Scientists. The study of the Bible Lessons was begun at once, although there were but three in the family to attend the service. "Not in the words of man's wisdom, but in demonstration of the Spirit and with power," was the seed sown.

In a short time, the wives of three prominent residents were lifted out of chronic invalidism, one of them having been ill for over twenty years. These three families accepted Christian Science, and withdrew from the Presbyterian church, one of the number having been a deacon for many years.

As soon as the way opened, three of this number took class instruction with a normal student of Mrs. Eddy's, and not long after two more students of the same teacher moved to the town, thus forming a little band of loyal workers.

After holding the services for over a year and a half at private residences, the average regular attendance had increased to about twenty. It was then deemed advisable to organize a church and secure public quarters in which to hold services and carry on the work. A small detached building, formerly used as a lawyer's office, was rented, and the Christian Science Reading Rooms were dedicated on Christmas night, 1894. The rooms were open daily from two to four o'clock, usually with two workers in attendance.

Through the numerous proofs afforded of the efficacy of Divine Mind in healing the sick and sinful, not only in this town, but in neighboring villages and hamlets, the workers were at times almost overwhelmed by the numbers applying for help, showing that the fields are already white for the harvest.

Theology and *materia medica* were deeply stirred, sermons were preached against Christian Science, and error found numerous channels for expression, but the Word spoken in faith, nothing wavering, quieted these upheavals and disturbances.

Before the end of another year it was apparent that larger quarters were imperatively needed for the Sunday and Friday services, and this need was made a matter of demonstration by the students. As the result of their united effort a week had not passed before a large and beautifully lighted room on the ground floor of the new Court House, known as the Judge's Chamber, was placed at the disposal of the Scientists for an indefinite period of time, lighted and heated free of any expense, the sheriff, even, giving them most friendly welcome.

Services, in the beginning of the work, were conducted according to the former methods, and later, in compliance with our Leader's instructions, the Bible and Science and Health with Key to the Scriptures, were gratefully accepted as pastor, with a man and a woman as readers.

With the inception of the Society, a Sunday school class was formed, which has made steady and satisfactory growth.

In the nature of the case, the Court House could be considered as temporary quarters only, but still no hall or other public building suitable for the purpose could be found in the town, and the Society were not yet ready to build the visible expression of the Church.

Meanwhile, a gentleman who had formerly been warden in the Church of England, in gratitude for what Christian Science had done for his invalid wife, proposed to erect a dwelling-house, and finish it in such a manner that it should comprise both hall for church services, and other rooms needed in the work, and rent it to the Society until the church building should be demonstrated.

In all the various interesting accounts of the growth of branch churches given from time to time in the *Journal*, many of these experiences have been identical; but thus far no mention has been made of any arrangement similar to this, which is both practical and satisfactory: therefore to those who are still in the transition stage of growth, it is offered as a helpful suggestion.

This building is pleasantly located in the centre of the town, an average size, two-story, red brick house; the lower story is permanently finished in three rooms, which are used as reception, Church board, and Sunday school rooms. The partitions are left out of the second story which is finished as a hall, with a wood ceiling at a height of twelve feet, and it has a seating capacity of about seventy-five. All the windows were placed as they would be required when the

house is occupied as a dwelling house,—its ultimate use,—hence the hall has windows on all sides, except at the back of the readers' platform.

Although the Society is yet small in numbers, the average attendance being about forty, the amount needed for all the requirements of furnishing, including an organ, was placed in the treasurer's hands within a very short time.

It was with renewed gratitude to God, the Omnipresent Good, and faith made stronger in the priceless Truth which has been given to the world through our inspired Leader, that the opening services were held on Christmas night, 1896, and this resting place of the Children of Israel was consecrated to the Master's use.

It is interesting to note that the congregation at present includes representatives from numerous denominations, viz.:—Lutherans, Presbyterians, Mennonites, Roman Catholics, Church of England, Methodists, and Unitarians, all alike having felt the healing touch of the Christ-Truth in the destruction of sickness and sin, thus fulfilling the Scripture:—

"They shall come from the east and from the west, and from the north, and from the South, and shall sit down in the Kingdom of God."

SAD CASE OF DOCTOR.

We have boiled the hydrant water,
We have sterilized the milk;
We have strained the prowling microbe
Through the finest kind of silk.

We have bought and we have borrowed
Every patent health device,
And at last the doctor tells us
That we've got to boil the ice.

—*American Grocer.*

After April 1, 1897, no discount will be made on less than one dozen copies of *Science and Health with Key to the Scriptures*, by Rev. Mary Baker G. Eddy.

A discount of 25 cents per copy will be made on orders of one dozen or more to one address.

Orders for dozen lots may include any or all of the different styles of binding.

AN EASTER SONNET.

D. H. C.

THE full seven days are completed,
And the dawn of a new day appears,
When Mary and Magdalene, coming,
Are seeking the Light thro' their tears.

With the oil of Heaven's inspiration,
And the perfume—the richness of Love,
They have come in the hush of the morning,
Their devout consecration to prove.

As they stand at the tomb, in the twilight,
Where earth's fondest hopes have been laid,
They are questioning, one of the other:
"Who will roll the stone for us, aside?"

"Who will quiet the turbulent waters,
And who will the sinner forgive?
Who will feed the hungering people,
And who will the leper relieve?"

When, behold! the darkness is banished,
The stone from the grave thrust aside,
The bondage of error broken,
And Harmony's gates opened wide.

An Angel appears at the entrance,—
An Angel in radiant white,
Who tells them to seek for the *living*:
To look for the *Truth* in the *Light*.

They know that the words are of wisdom.
They know 'tis the Word from on high;
They question no longer the message;
But know not the *Master*, so nigh.

Befogged by conflicting emotions,
But willing by Truth to be led,

The voice must again call her—*Mary!*
'Tis enough! " 'Tis the *Master!*" —she said.

Forgetting all else, but the *Master*,
She thrusts herself prone on the ground,
And clasping the hem of His garment,
Cries,—Rabboni, Rabboni is found!"

But hark! for again He is speaking,—
"Touch me not," he is saying to her,
"For I must ascend to our *Father.*"
No need, now, for ointment or myrrh.

"But go to my brethren and tell them,
Made manifest, now, is *The Way*,
And in the Galilean circle,
They shall see me 'ere many a day.' "

Then the Magdele comes, bringing tidings;
And all, rising upward in thought,
Shut out from their consciousness—matter,
And all that the Rabbi's had taught.

When lo! in their midst there was standing—
The *Master*—whose whispers of Love,
Breathed "Peace" to the faithful disciples.—
A peace, earth could not remove.

So to us, as we rise to the zenith
Of full understanding in Love,
We find the *Elohim* is with us,
The fruit of our labor to prove.

Dear Journal:—I presented "Science and Health with Key to the Scriptures," to the North Western Pennsylvania Normal School Library at Clarion, Pennsylvania, receiving grateful thanks from the president. The school has an attendance of four to five hundred. The good book will do its work wherever it falls into receptive hearts and hands.
Yours in Truth,

Mary A. Shippen.

OPINIONS OF THE NEW BOOK.

Boston, February 11th, 1897.

REV. MARY BAKER EDDY.

Dear Mother :—To me, and I believe to the world, February 10th, 1897, is a Red-Letter day in Christian Science. On this day, the first edition of "Miscellaneous Writings" was delivered at our Publishing House in Boston, and through the Publisher, Mr. Armstrong, distributed to all parts of our country, and to some foreign points. I believe I realize the truth of the following passage in "Science and Health with Key to the Scriptures," to-day as never before,—"Divine Love always has met, and always will meet every human need."

On this day (February 10th) we enlarged our borders at the Publishing House. The need for larger quarters had been apparent for some time, and arrangements had been made to give more and better room to many of our departmentants. It may at first sight seem to be a singular coincidence that all this change, increase of space, and rearranging of our office work, should be accomplished on the *very day* that this new book was delivered to us, but such is the fact, and our efficient helpers are now in larger and more commodius rooms, which are adapted to the increased business of the Society. I am assured that in Science there are no happenings, but that all takes place according to the Divine order.

Two years ago you gave us the Impersonal Pastor for our Mother Church, and soon afterward the same Pastor was appointed for all the branch churches. Now you give us the Impersonal Teacher. I wish I might find words adequate to express all that I feel in receiving this last *great gift* from you. I consider it the most valuable Book, aside from the Bible, ever published, with one exception only: i. e., "Science and Health with Key to the Scriptures."

I also believe that "Miscellaneous Writings" will be a great factor in the sale and distribution of our Text-Book, thereby proving itself a great blessing, not only for to-day, but for ages to come. There are several points about, and connected with, this Book which to me are significant. I notice

there are twelve chapters,—one for every tribe (or phase of belief).

The third chapter contains sixty-four pages of Questions and Answers. If this chapter does not destroy the belief in the trinity of error, then printed matter can never accomplish that end. I further observe that this Book contains a large portion of your writings for fourteen years. This number is significant when I recall what has transpired during those years; also a remarkable prophecy, and its fulfillment, in *just fourteen* years, and its meaning in Christian Science. I am reading this Book carefully, and while I recognize many old friends which were in the *Journal*, yet there is much that is new to me.

I am so much rejoiced to have, assembled with other articles, your letters to the Church, to the First Members, your sermons in the early days, as well as all the other warnings, admonitions, and wise counsellings. I had never dared to hope for all this in a book which I could take in my hands and call my own. God is better to us than we ask or think.

After reading "Miscellaneous Writings" one is impressed with the great fact that God has done this by the hand of His anointed. One more delightful experience in reading this Book is, that it takes us back to the classes in the Massachusetts Metaphysical College, and it seems as though we were sitting at your feet and being taught directly by you. Then again, what a blessing to those who were unable to enter your College, but have waited long years to do so! To them you speak, as of old you spake to your students who were present, and these brothers and sisters who have been waiting and longing for this day are now fed, not with crumbs, but with meat from the table of our God,—who is Life, Truth, and Love.

Your affectionate student,
Edward P. Bates.

New York, February 14, 1897.

Beloved Mother and Teacher:—Your delightful book, "Miscellaneous Writings," came to hand yesterday in an order of one hundred copies, which we received from the publisher. The book is highly characteristic. Words fail to express what I see in it of practical and vital value to the workers in the vineyard of Christian Science, and to those

of us who have grown to see the great necessity for turning students and inquirers more and more to your writings. As I go over the pages of this book I see the sturdy and characteristic evidences of your Puritanism, and your love of country, home, and all that goes to make up the nobility and sweetness of our loved New England thought. What section of our blessed land has been the battlefield for liberty, spirituality, and freedom in as great a degree as has the dear old Bay State and your own New Hampshire? Spiritually considered, the book appears to me as a great mountain of practical Christian Science, to be ascended through the ways and means, through the practical footsteps portrayed on every page of this most valuable addition to our literature. The book will save us, as field-workers, hours of time that we have been forced heretofore to give to explanation and answering vital questions about Christian Science. That section of the book called "Questions and Answers" is unusually valuable and will prove of inestimable worth to all searchers for Truth. The broad liberalism of the book especially delights me. There is a rounded and symmetrical handling of all questions that relate to the Science of Christianity that will appeal in an especially strong way to the deep thinkers of the hour, and will, without doubt, startle the thought of those who have erroneously affirmed that the weak point of Christian Science was its narrowness. The evangelical character of the book is especially strong, for by unanswerable spiritual argument, and with the beauty of metaphysical revelation, the book, as a whole, shows that the teachings of Jesus are nothing if not Scientific, and that in Christian Science, in this age, we have the truly evangelical interpretation and demonstration of the tenets of his teachings. From a philosophical and Scientific standpoint the book especially pleases me. With a courageous and strong hand you make your case simply unanswerable, and demonstrate with right logic, reason, and Science, transcending the limitations of the finite mind and intellectual vagaries, the great Truth that Science and Christianity are one.

I hail with joy the tendency I see in all that you are doing, and in all you are writing, toward the establishment of a more impersonal understanding of Christian Science, and toward the exaltation of individuality, individual freedom, and the gradual elimination of the element of personality in the ways and means of practical

Christian Science; and I hopefully and prayerfully watch for the hour when our field-workers and co-laborers, yea, all Christian Scientists, will gain clearer views of this great question of the government of individual character and the Cause by the practical operation of the divine Principle revealed through your writings, and demonstrated step by step by you in your career.

In closing, I beg to say that I feel the utter impossibility of expressing in words my personal and deep gratitude for this book, and feel that our Church, and all Christian Scientists of the world, unite in deep gratitude for this your last gift to us.

Thanking you from the depths of my heart for all your love, watchfulness, tenderness, example, and care, believe me,

Sincerely and affectionately your child,
Caror Norton.

New York, Feb. 15, 1897.

Dear Mother:—As one of your youngest, though staunchest supporters, I esteem it a great privilege to add my mite to the volume of approval and thanks, and words of gratification, you will undoubtedly receive at the publication of your latest work, "Miscellaneous Writings."

It requires but a glance of a loyal Scientist to recognize its worth, and the fact that it will prove to be an aid second only to the Bible and Science and Health.

After cursory reading, the thought impresses itself on one that here is an additional "open fount" from which can be drawn Wisdom, seemingly, of more practical and logical import than anything gone before, although this thought is doubtless but a weakness of mortal mind, for *surely* Science and Health includes and covers all. At any rate you have observed and satisfied a most popular and universal demand, and the publication of this new work, judging from its effect on our own immediate people, has created a stir and stimulus which will greatly aid in enlarging our borders, and which evidence of increased interest and enthusiasm will vibrate and echo till it reaches, not only the consciousness of every Scientist, but that of all humanity.

I have myself received new thoughts from the chapter, "Question and Answers," alone, of incalculable value, clearing away and destroying seeming "snags," and solving

problems which my mortal mind has been, oh, so loath to relinquish.

Many, many thanks, dear Mother, and may the expression of Love manifested by thousands, comfort and repay you for the many hours of ardent and selfless labor you have expended in behalf of mankind.

Always your loving and faithful

John Carroll Lathrop.

It will be remembered that some weeks ago a strange and almost unaccountable panic broke out among the children of the public schools in the tenement district of New York City over what the newspapers called "the devil-scare." The origin of this "scare" was attributed to the fact that a teacher in a certain school told a class one day that "the devil would catch" such children as disobeyed her. This remark seemed to have had an unusual effect upon the imagination of the children in the neighborhood, for when, some days later, the cry was started in one of the schoolrooms during the absence of a teacher that "the devil" had appeared, there was a wild stampede for the streets and for home. Other children on their way to school took up the cry and the street became a mob of frightened little ones, yelling to each other that the devil had come. The "scare" continued for a number of days and other panics ensued, though fortunately no one was seriously injured.

The Christian Register (Unitarian, Boston) makes note of the "scare" as "an extraordinary and most unexpected comment upon the popular theology dinned into the innocent ears of childhood," and concludes its account by saying:

"It is to be hoped that the inquiry which is to be made will go deep enough to reveal the real source of such a scare, in the dreadful conceptions of fear and terror persistently driven home into the tender hearts of the little ones as religious truth."

For a view of the matter from a strictly evangelical source, we have the following from *The Christian Observer* (Presbyterian, Louisville). It finds some lessons in the incident:—

"I. All children have exceedingly high-strung nervous temperaments. . . . Such chastisements as shutting in a dark room, such language as 'the old black man will get you' are very reprehensible. Many a child has thus been so unnerved as for years to be incapable of entering a dark room without intense suffering."—*The Literary Digest*.

WHAT THE TRUTH DOES.

A. J. DRAKE.

I WAS born in Central New York. My father was the Sunday-school superintendent of the Baptist Sunday school of Ithaca, from before I was born until I became my own master.

My brothers and sisters were earnest workers in the church, and members of it.

I cannot remember when I believed what was preached from the pulpit, and when any leading questions were put to me concerning my spiritual welfare I was speechless. Not that I was particularly stubborn, but there was nothing I could say if I spoke the truth that would please anyone.

At the age of nineteen I could no longer cover up the fact that I was an infidel, as my father found in my room Thomas Paine's "Age of Reason." The opposition that I met from that time made me very bitter on religious subjects. I lived a life of pleasure, or humored myself in whatever amused me until the age of forty-five, when the sports could no longer give me comfort. Desires had failed. I had always said I would never be a burden to anyone; and now I could no longer take care of myself.

I would go to my work in the morning, and in an hour or two after would find myself just able to stand.

I had been the victim of paralysis for four years. My right arm was sometimes almost useless. I had fought the different forms of consumption, until courage was well-nigh gone. Vertigo, dyspepsia, kidney trouble, etc., were the masters of ceremonies.

One Saturday afternoon my wife came home from a call, and told me that our friend where she had called was a Christian Scientist, and had been healed of Bright's disease of the kidneys; also that another was healed of cancer.

She told her story gently, but it had an effect on me that was quiet, but very positive, and I said it was God that healed them.

My life was changed from that moment. We found the

last Sunday's paper and found where the Scientists held their services, and the following morning I went to the hall. During the services I became conscious that my pains were gone, and I found myself in the determination to follow Christian Science, as there did not seem to be anything else to do. In the evening, I called on the Scientist whom my wife had visited, and asked her to treat me. She told me to get a copy of *Science and Health*, which I did the next morning, and took it home and began to read.

I began at the beginning and read about to the third page, when a transformation scene took place. My claims did not leave one at a time,—they were forgotten for days.

The diseases I have mentioned, with habits of years, were gone. The desire for strong drink, tobacco, and the inclination to be profane joined the procession, and have never returned.

My teeth, which had troubled me continually for some time, now had no testimony to offer, except that the gums that had begun to recede had become sound, and my teeth became white.

My eyes, that were bleared, became bright, and have remained so, and strong. My hair, that from debility had become straight, became wavy as it was in youth.

My finger-nails that had become flat, put forth a ridge at the beginning where the nail is first exposed, and grew off, leaving the nail much more arching than before. It is now nearly three years since these things took place, and they were not done in a corner, nor is this an isolated case. This place abounds in similar demonstrations.

From the beginning I have never had a desire for other reading than Christian Science literature. *Science and Health*, with the Bible, has brought the desired light always, and the light burns bright up the mountain path. Each demonstration makes "assurance doubly sure."

The Ohio legislature is to consider a bill forbidding the promiscuous distribution by patent medicine venders of pamphlets and bills describing the symptoms of disease. There are cases on record of well persons who have worried themselves into a decline over fancied symptoms, and people of weak nerves are no doubt often much injured by seeing these ugly pictures and uglier descriptions of disease.—*Kansas City Star.*

OUT OF DARKNESS INTO LIGHT.

T. MCDONALD.

THREE years ago this month (January, 1897), I made my first bow to a Christian Scientist after a long and fruitless search for Truth in the tangled wilderness of "ists" and "ismus" which go to make up this latter-day Christianity.

I searched "from Dan to Beersheba," beginning with the Roman Catholic Church, in which I received my early training. I left my native village in Massachusetts when but a youth, and continued my search for the "Christ Child," wandering from city to city and from State to State, forever driven on by an unconquerable longing for an unknown something that always seemed to be "just ahead" of me. After following this "will-o'-the-wisp" for twenty years I found myself a resident of this beautiful city of the southland (Atlanta, Ga.), so circumstanced by marriage, etc., that further travel was out of the question. Then came the "book period." I searched diligently the records from Dante's Inferno to Swedenborg's Heaven and Hell. After summing up the results of my labors, I came to the final decision that the wisdom of man ended where it began,—in dust.

Here followed the drink habit, in which Heaven became a myth, and hell a reality, within whose corporate limits I was a citizen and taxpayer. I followed the usual course, from a social glass over which to discuss a religious topic, to delirium tremens. My worldly possessions soon disappeared behind the bar, and my friends vanished into their native nothingness. I stood alone, but my time had come—to be saved.

I was led from the bar-room in a semi-conscious condition, and conducted to the house of a Christian Scientist. The usual result followed my introduction,—I was healed by Christianity understood and applied. The devil (evil) was cast out.

For months previous to this I had spent my whole time in the bar-room, with the exception of a few hours during the night while the bar was closed. The sunshine and

daylight had grown intolerable to me. I was filled with an impending fear of some evil befalling me, when not hidden by darkness.

I returned to the bar-room, but not to drink. I sat amongst my old associates every day for four months, studying Science and Health. My mental and moral condition underwent a gradual change during this time, until finally I was compelled to seek a purer atmosphere in self-defence; that which had given me the greatest pleasure in January had become in June following, a curse and torture to me. And here I also parted from my old pipe forever. We had travelled the rugged road of life together for twenty years; and so I came out into the sunshine, a free man.

I have never taken a backward step since the first word of Christian Science came to my thirsty soul, to heal and bless by giving me the living waters of Life. I can now understand in what manner the Kingdom of Heaven is like unto a grain of mustard seed, the word of Truth (grain of mustard seed) was sown in my consciousness; it immediately took root and grew into a tree, even while mortal sense slept, until now it has taken possession of my whole being, and the fowls of the air (pure thoughts, aspirations) find rest in its branches. Previous to this these angel visitors, not finding the atmosphere congenial, came only as transitory wayfarers.

I began early to put into practice what little understanding of Truth I possessed, with what results the harvest will reveal.

I am fully satisfied by the "signs following," that Christ's name has lost none of its ancient power and vigor when applied to devils, and I am just as fully satisfied from my own experience that one devil can never be cast out by another devil,—notwithstanding the expressed opinion of some of our nineteenth-century Pharisees to the contrary.

From outward rule to inward law
 That Truth our feet still lead!
 From letter into spirit still,
 From form to life and deed:
 From God afar to God most near;
 Our confidence is he;
 From fear of man, of Church's ban
 His Truth has made us free.

—*Samuel Longfellow.*

A REMARKABLE CASE OF HEALING.

FLORENCE LEE

FROM a child of seven years to my twenty-third year I was the victim of what is called epilepsy. I could not play as other children did, without falling in an epileptic fit, and I noticed that my playmates were afraid to go anywhere with me, and kept aloof; that made me very sensitive, and I remember my school life as quite a sad one on account of my affliction.

One day my aunt had me examined by a doctor who said I would outgrow those spells. I think he was the only doctor who did me any good for the time being, for he did not give me medicine, but what he said gave me hope. As time went by, and I seemed to get worse instead of better, I gave up again, and the trouble gained on me. I went to another doctor; he gave me a great deal of medicine and very little encouragement, and I gradually got worse and worse; the fits were more frequent and severe, and the worse I got the stronger medicine the doctor gave me, so that between the inedication and the disease I lost strength and flesh rapidly until I became reduced to eighty-six pounds (I now weigh one hundred and nineteen).

I remember one night I was feeling very badly and sent for my doctor, having ceased going out, but was able to be around the house; this was the last interview I had with the doctor. He told me I could never be well, and if I lived very long it would be a life of invalidism. Naturally my heart cried out to God for help, and that night when I went to bed I prayed as I never prayed before.—my main desire being to know God.

A few evenings after this, I know my prayer was answered. A gentleman friend called on the family, and in the conversation they referred to the subject of religion. He asked if we had ever heard of Christian Science,—he said he did not know much about it, but that he had talked with a Christian Scientist, and that they healed the sick. Knowing of my condition he turned to me and asked me why I did not try that treatment, but I felt a little fearful, think-

ing it might be something like spiritualism or clairvoyance. They told me I could not be much worse off, and I might go and see what it was. I then asked more about it, and he told me of a Christian Scientist who was doing some wonderful healing.

I thought it over a few days, and the more I thought the more I desired to see the Scientist. I asked a lady friend to go with me to see her. After conversing with the Scientist a few moments, I took a treatment and bought a copy of Science and Health. On leaving her house, my friend, having gone out first, called to me to hurry, as a car was coming; not having ever gone out with me before, she did not realize what she asked me to do, and as the car had gone some distance by the house, and had stopped for us, it seemed necessary for us to run to take it. After I had got into the car, it suddenly dawned upon me, that I had done something I had not been able to do for years, and that was to hurry or do anything that might cause excitement; and when considering that less than an hour previous to this I could hardly walk—let alone run—I became conscious that something had helped me, as my extreme nervousness had gone, and I felt stronger and more hopeful.

I went home and threw away all my medicine (which consisted of four different kinds), and commenced reading Science and Health. I took five more treatments and was completely healed. I have been subjected to many tests, but have not had a fit since.

CHRISTIAN SCIENTISTS ORGANIZE.

The Christian Science Church, called "First Church of Christ, Scientist," was organized in this city November 30. The followers of this belief have been holding regular meetings for the past year in the Munson building, and have gained strength in numbers steadily. They organized with a membership of eighteen. Following are the officers:—

Trustees—Ezra B. King, Asa B. Johnston, Fannie R. Hale.

Directors—Mesdames Lydia M. Blood, Julia A. Johnston, Margaret O'Brien.

Treasurer—Mrs. Frances L. Garner.

Clerk—Mrs. C. A. Sherwood.

Readers—Mrs. Lon Kirkham, Miss M. A. Hughes.

The service consists of a selection from the Scriptures, the International Bible Lesson, silent prayer, audible repetition of the Lord's Prayer with the spiritual interpretation as given in their text-book, Science and Health with Key to the Scriptures. Instead of a pastor, the services are conducted by two readers, who are elected yearly, one reading the references from the Bible, the other reading a corresponding reference from Science and Health.

Both the Methodist and Congregational churches of this city have kindly granted letters to several of their members, in order that they might unite with this First Church of Christ, Scientist.—*The Bulletin-Journal, Independence, Iowa.*

BRAVE CHRISTIAN SOLDIERS.

Brave Christian soldiers, gallantly marching.

Joyfully singing all the bright way,

Gird on your armor, follow your Leader,

Jesus commands you and you must obey.

(*Chorus.*) Cheerfully marching, faithfully marching.

Christ hath arisen and he leads the way;

Joyfully singing, heartily singing,

Lift up your voices in anthems to-day.

Your Captain loves you, tenderly loves you,

Kindly he speaks to all here to-day:—

"Go, heal the sick, and preach ye my Gospel,

I will be with you, if ye but obey."

(*Chorus.*)

March, valiant soldiers, onward to glory,

Bearing the banner of Truth on the way:

Jesus will guide you, vict'ry awaits you.

Christ hath arisen and calls you to-day.

(*Chorus.*)

—Kendall Holt.

For withholding of love is the negation of the spirit of Christ, the proof that we never knew Him, that for us He lived in vain.—*Henry Drummond.*

EXTRACTS FROM A LETTER TO AN ACADEMY ALUMNÆ ASSOCIATION.

My Dear Fellow Students:—I was present at the first meeting of our Alumnæ Association representing my class, as best I could, at that time, in some reminiscences. Changes in thought have doubtless come to us all, during these years of our separation. It could not be otherwise. We had not reached the ultimate, and progress is the law of God.

The overturnings and upheavals of human thought are often startling, until we understand their Cause. But when we know that it is the onward movement of the spiritual forces of Divine Mind—that never slumbers or sleeps—we need feel no alarm; only be certain that our thought is in accord with this Principle of all true Being, whose Eternal Law is Harmony.

You ask for something of my “later life.” My thought has never been content to rest in past educated beliefs, unless the foundations of those beliefs seemed secure. The guiding star of Revelation has always led to higher discoveries of Truth.

Since the discovery that all Science is spiritual, not intellectual or material,—God, Spirit, being its Author,—arrested my attention, I have been interested in its investigation.

It humbles pride in so-called intellectuality to know that God is the only Mind, but when we learn that the resources of this Infinite Mind are man’s birthright, we can afford to lay down our dependence on the poor counterfeit of human knowledge.

I will not weary you, but briefly, in answer to your request, say, that for the past few years, the study of Christian Science, discovered, taught, and demonstrated by Rev Mary Baker G. Eddy, and given to the world through her text-book, *Science and Health with Key to the Scriptures*, has engaged most of my time and interest.

It is the Science of Christianity, explaining the wonderful words and works of Jesus the Christ, and showing humanity how to follow him in deed and in Truth.

It is the "Tree of Life" whose "leaves" "are for the healing of the nations." It is "the Light which lighteth every man that cometh into the world." This Light has dawned upon this age, and invites all to the "brightness of its rising."

With many kind wishes and friendly greeting on this Anniversary Day,

Yours very sincerely,
Sarah B. Dayton.

TAKES TO A NEW WAY.

MUCH to the wonder of some and the disappointment and displeasure of others of his patients, who had received successful treatment under the old school of practice, Dr. Frank W. Haviland, a well-known physician and surgeon of Harlem, quietly added to his sign of M. D., the words Christian Scientist, and refused to practise, even among his old patients, anything but the new Christian Science treatment, says the *New York Evening Telegram* of December 26.

Dr. Haviland is a regular graduate of the old school of medicine from the Brooklyn Medical College. After a successful hospital practice, and a residence of fifteen years in Harlem, where his success and popularity had built up a large practice for him, such an announcement on his part offered much ground for comment. Knowing of at least three cases in one neighborhood, where he had successfully performed difficult operations under the old treatment, it seemed to me that an interview to get the doctor's reasons for his radical change of practice would furnish some very interesting reading to his friends, patients, and the public generally.

With this idea in view, I called at Doctor Haviland's handsome residence, No. 210 West One Hundred and Twenty-Third street, yesterday, and met with a very kind and courteous reception. After learning my business, the doctor at once consented to an interview, saying, by way of premise, that as the principal thought of his life was to do good to his fellow creatures, and as he was now satisfied that he was able to do more good than ever, through his new practice, he had no hesitation in making the whole matter as public as possible.

The manner, appearance, and conversation of the doctor indicated a man of intellect, educated up to a high degree of knowledge. Our conversation was continued as follows:

Q. Doctor, have you contributed anything in writing, through the public press or otherwise, in regard to this new faith or your adoption of it?

A. No; except an article sent out in answer to Ingersoll and Moody. Otherwise I have only given explanation of the new science in conversation—no public teachings of it.

Q. Heretofore have you confined yourself entirely to the older school of medicine in your practice, and may I ask from what school and from what college you were graduated?

A. Yes; I practised the allopathic. I graduated from the Long Island College, Brooklyn, in 1881.

Q. How long have you practised the old system in New York and elsewhere?

A. The old system since 1881. After graduating I had considerable hospital practice. I practised here in New York, and had practised in the New York hospitals. I have been practising in Harlem for fifteen years last July.

Q. How came you to embrace this new faith with such devotion, and in what respect do you believe that Christian Science is better than the old practice?

A. My attention was first directed to Christian Science about nine years ago, and, being interested in any and all methods that offered relief to the sick, I at once purchased the text-book of the Science, *Science and Health with Key to the Scriptures*, by Rev. Mary Baker G. Eddy. I perused this book carefully from beginning to end. I then laid it aside with a promise that I would some day make a study of it, for I observed the fact that it contained much that required sober thought and pure desire for a higher spiritual life than most people are willing to live. I was at that time interested in medical jurisprudence and was desirous of finishing certain work in that line before taking up so deep a subject as divine metaphysics, which is the foundation of Christian Science. During several years following I made it a point to learn more about the practical results of treatment in the Science, and from all the information gathered I came to the conclusion that if what I had heard was true the Science was far in advance of anything else in the healing art.

Several years ago I took up the study of the subject, with the determination to reach an unprejudiced opinion concerning its merits or demerits. When talking with Scientists, I of course opposed every point which they brought forward in its favor, and when arguing with its opponents I took a positive stand for the Science, and in this way brought out every argument for and against the subject, both as a subject and a Science. I must say that I was not religiously inclined, and was often blocked in my arguments by some quotation from the Bible, but having studied the metaphysics very earnestly I always had admirable weapons of defence, and finally brought out many points that I could not get by reading.

I attended the Sunday services and the Friday night experience meetings, and tried to live right. I found that the mode of living had more to do with gaining an understanding of the subject than reading and arguing, and one day the whole matter seemed to unfold itself to my consciousness, and since that moment I have had no shadow of a doubt concerning the absolute truth of the principles.

I took a course of lectures from one of New York's prominent Scientists, and, having an abundance of material upon which to demonstrate, I applied every understanding of the Science and religion to the healing of the sick and was more than pleased when most of my cases responded promptly.

Now firmly convinced of the truth of the principle and its application to simple diseases, my only doubts were regarding its application to cases of a more severe character and under a variety of conditions and circumstances. To investigate this part of the subject required more than ordinary study and patience, and the highest possible sense of justice. I watched the work of good Scientists on cases that I selected for them, and on every case that I could learn of where the facts of diagnosis and treatment were clear, and with but one exception, I was satisfied that the Science could do more than any method known to medicine or surgery.

The one exceptional case was surrounded by conditions of such a peculiar and intricate nature that I could not get at the bottom facts without meddling in affairs of a strictly private nature, and even in this most unfavorable case the patient was brought out of a state of profound coma that ordinarily ends in death within a very short time.

Q. Doctor, you have given a very interesting answer as to your experience with this new Science and something of

what it has accomplished in your own practice. Now what is this Science? What is Christian Science?

A. What is Christian Science? The shortest answer to that question is, "It is Truth." It is what Jesus Christ taught and commanded his followers to practise. It is the Science of Mind. It is the practical application of Truth, and the solution of all problems of life. It is the searchlight by which all the lost treasure of ancient days is brought to view. It reveals the indisputable fact that the fathers of Israel were in possession of truths relative to their spiritual existence which were finally embodied, symbolically, in the construction and internal workings of Solomon's Temple.

The very small and insignificant remnant of that institution is now with us and known as the Ancient Order of Free and Accepted Masons, but the one great secret that Masons once possessed and zealously guarded is now lost to them, and if Masonry is ever restored to its original perfection it must be done through the study and understanding of Christian Science.

It is what Christians lived and practised for three hundred years after Christ; it is what the Church lost through the union of Church and State, and it is what priests must study, learn, live, practise, and understand before they can resume the teaching of Christianity as it should be taught.

Q. Do you think Christian Science will supersede medicine?

A. Undoubtedly. With the present facilities for printing and circulating printed matter there is no opposition in the world that can keep Truth from entering every home on the face of the earth. People want truth and are willing to live it when they are satisfied that it is Truth. There is a strong opposition to the Science at present because people do not understand what it is, but when they learn that it has nothing to do with hypnotism, faith cure, mesmerism, mind cure, and all the other cisms and isms, but is an absolute Science and demonstrable, they will be very glad to accept it.

Q. How do you account for Christian Scientists being prosecuted?

A. Well, it is this way: Many people study Christian Science, but all who study do not see the Truth of the principle. They do not receive the spirit of Christ, and so they drift away from Truth into the El Dorado of quackery, still calling themselves Christian Scientists. Such people

have given Christian Science many a hard blow, but they are beginning to see their error, and, like the prodigal son, will soon return and be received in the open arms of Love. Some faithful Scientists, however, have been prosecuted, but never yet has a court decided adversely to the Scientist.

Q. If it is a fair question, doctor, have you lost business by going over to Christian Science?

A. Well, yes; many of my best families have expressed their dissatisfaction and have been charitable enough to think me temporarily insane, but when they see that I am willing to trust all to Christian Science and fear nothing, they will think more favorably of it. Do not think that the healing of the sick is the all-important part of Christian Science. What this science accomplishes is the regeneration of man, and that means the regeneration of the home, the regeneration of society—a spiritual revolution.

Q. Why do physicians oppose Christian Science?

A. Physicians oppose everything that they do not understand. Then there are few physicians who give any time to original work or to the investigation of new ideas. They are satisfied to follow others, and so long as they make a comfortable living they are contented. There is a very important fact that all physicians should remember, and it is this: Nine-tenths of all the cases of sickness that a regular practising physician is called to treat would get well without any medicine and without any professional attention whatever. But the physician takes the responsibility of the case, and gets the credit of curing the patient, and so he builds up his reputation, knowing that he does not deserve half the praise that his patients give him. This very fact makes the physician sceptical regarding what he hears about Christian Science healing, but he is drawing conclusions from an absolutely wrong premise, for the fact is that nine-tenths of all cases that go to Christian Scientists for treatment are those that have been pronounced incurable by the medical doctor, and when we come to realize that the majority of all those cases are perfectly and permanently healed, we can form some idea of the wonderful workings of the Science.

Q. What is Christian Science doing as regards crime?

A. What is it doing? Why, this labor of Christian Science is doing more to stop crime than all the evangelists, philanthropists, charitable organizations, and societies for the prevention of crime that ever existed. Christian Scientists

work according to a principle. They know that thought has its influence, and so without any talk or nonsense they think, think, think. They deny the power of sin, sickness, and death, and affirm the reality of Life, Truth, and Love. With the invisible hand of God they lead the weak and helpless to strength and prosperity. They divest the prisoner of his rags of wickedness and wrap him about with the robe of righteousness, and to those blinded by crime they bring the lamp of faith and the light of understanding. None but the Christian Scientists can appreciate what this silent thought is doing, for they alone can see the force that is at work.

* * * * *

Q. Doctor, I remember reading in one of the papers not long ago of a physician who gave away his instruments and announced that thereafter he would practise by faith alone. Do you wish it understood, and do you wish the public to understand it so, that you have given up your instruments and hereafter will practise healing by Christian Science alone, even in surgical cases?

A. Yes; I have given up everything. And a great deal of my practice has been surgical work. Yes; simply given up everything.—*Chicago Inter Ocean, Jan. 17, 1897.*

The age of miracles is popularly supposed to have passed long ago, yet there are things happening every day which are miraculous in their nature in the sense at least that they can not be explained by any natural law with which we are acquainted. The case of the Pennsylvania man noted some time ago in the dispatches, whose brain was eaten away leaving only the outside membranous covering, yet who lived and apparently enjoyed all of his senses to the last is paralleled by the case of Scanlan, the actor, whose brain in the opinion of the doctors is all gone, yet who lives and promises to live for some time. Before these cases were reported there was not a physician who valued his reputation who would not have said that it was an impossibility for a human being to live after his brains had been destroyed.

In view of these well attested cases in which natural laws are set at naught and the supposedly impossible shown to be possible, it is risky work to dogmatize or to set boundaries between the real and the unreal.—*The Evening Press, Grand Rapids, Mich.*

THE SHEPHERDESS.

J. C. C.

The Shepherdess calls the sheep!
Where have they gone astray,
The long and cloudy day?
Around the big earth-ball,
Thrills the clear, gentle call,—
The Shepherdess seeking the sheep.

The lambs are cold and numb,
The wolves have wasted the fold,
(In sheep-skin as of old)
And not since Galilee,
From blue Tiberian sea,
Has such a summons come!

Oh, tender as the wind of May
That woos the buds to bloom,
And stirs their dear perfume;
As strong as Sun's demand
That clouds forsake the land,
She calls them, night and day!

No gain is lost; the clear-eyed saints look down
Untroubled on the wreck of schemes and creeds;
Love yet remains, its rosary of good deeds
Counting in task-field and o'erpeopled town.
Truth has charmed life; the Inward Word survives,
And, day by day, its revelation brings;
Faith, hope, and charity, whatsoever things
Which cannot be shaken, stand. Still holy lives
Reveal the Christ of whom the letter told,
And the new gospel verifies the old.

—Whittier.

NOTES FROM THE FIELD.

I DEEM it but justice to Mrs Eddy, the Founder of Christian Science Mind-healing, to say, that by the application of the Principle of Christian Science, I have seen almost every form of disease—most of them already pronounced incurable—healed or alleviated beyond what any material aid could do.

I will mention one case that came under my notice. A young lady met with an accident by being thrown from a buggy, and, as the physician who was called supposed, badly bruising her nose. After the bruise disappeared a lump remained, which greatly disfigured her. Physicians were again consulted. Two agreed that the bone had been broken and had overlapped in healing, and the only thing that could be done was to break the bone over again and set it anew. The young lady said nothing to the physicians, but thought she would see first what Christian Science could do for her. After the first treatment the lump began to grow smaller, and at the end of three weeks had entirely disappeared,—a process much pleasanter than having the bone broken and then set again. The physician heard she was trying Christian Science, and said it would only be a question of time when she would be back to him; that Christian Science might do in some cases but not in this one.

In conclusion, I wish to bear witness whether the price of Science and Health with Key to the Scriptures, and the class instruction is exorbitant, as is so often claimed. Having paid the price in full, I invested all I could. From the practical standpoint the returns of an investment prove it good or bad.

After having enjoyed a season of good health, I found I was not going to keep it. Malaria had begun its work again, and "the last state" would be "worse than the first," for former remedies no longer had any effect; that the text-book of Christian Science explained (S.&H. page 53 line 15). Fifty dollars per annum will be a very low estimate of money expended for medicines. After studying the text-book a short time, I commenced to get an idea how the sick were healed by it, and how to apply the Principle. The

occasion occurred for me to try to see what I could do for myself. The result came. I could not deny the demonstration. "Money saved is money earned," is a financial maxim. The drugs and physician's bill would have been in that one case more than the price of the book; so until two years later, when I entered the class, Science and Health on several occasions saved me more than its price.

It is now ten years since *materia medica* was replaced by Christian Science. Taking the estimate that I spent annually fifty dollars for medicines and doctor's bill,—and there is no reason to think the amount would be any less,—up to the present date I would have expended five hundred dollars. The price of Science and Health, three dollars; class instruction, three hundred dollars,—making three hundred and three dollars. Will any fair-minded, reasonable person say the price was too much?

I have only presented the world's side of the question. The other side is,—it is the pearl of great price, so valuable that life is not worth living without it, and there is absolutely no financial equivalent for it. In the above statement I have endeavored to give only an individual experience, and have given as meagre a side of the returns as possible. I have made no mention of benefits and money saved by other members of the family, through opening up of a field of labor with its sweet privileges and glorious possibilities; if I had done so I should have had to add that the increase had been an hundred fold.—*Kate E. Rousseau, Peoria, Ill.*

One Sunday I suddenly heard my three sons running downstairs screaming: "Grace (our little daughter) has fallen from the second-story window." Instantly her father ran to the yard and I started to follow, but at once found myself standing still and listening to Truth's utterances; by the time her father got into the house with her I found myself able to voice Truth for all of us, for we needed help as much as the child. I held her on my lap till afternoon. We then partly undressed and put her to bed. From that time till Tuesday morning she was quiet when not touched, but would seem to be in too much pain to have her head lifted from her pillow.

On Tuesday morning my husband said: "I feel so uneasy about her, because she makes no effort to move. I think I

bad better have her examined to see if any bones are broken." I said, "Do not fear."

Soon after this he left the room, and his manner expressed much relief, and I felt relieved too. In a few minutes the child stood up in bed and said: "See, mamma, I can stand up," and she sat on my lap, and afterwards in the chair till afternoon when she was dressed and walked across the room alone. Late in the afternoon, when her father came in, he could not keep back tears of joy when he saw the child he held such fears about, able to walk again. Next morning she took a walk of several squares with him.

Six weeks after this occurred, her father said to me: "I do not believe Grace knows she ever had a fall." It had never been mentioned to her, and even her brothers had never spoken of it up to that time, nor until they heard me telling a friend of what Truth had done for us.

I feel so grateful to God for the many times this little one has had His aid; she has done much work for Truth in our home. When three years old she destroyed, through her own understanding, a habit of sucking her thumb, which began when she was six months old. We had tried to persuade her in every way we could think of to give it up; her father would try threatening by saying he must tie her thumb, then offered to buy her candy; she would reply. "No; I like my hum better'n tam-tam."

We have a friend whose little daughter, we were told, had to be put to bed with gloves on to keep her thumb out of her mouth, and she would toss for an hour before being able to get to sleep; she was then nine years old. Of course all this only made my husband more anxious on the subject. I saw the fear was making the habit appear so much worse. I talked with her one evening quietly, and told her how she could destroy the habit if she would try; she promised. I heard her for about three days, and at night in her little bed when she was tempted to put her thumb in her mouth, say: "No, mamma told me not to; no Dood in my hum," and she would quickly put her hand under her pillow. I think it was only about three days when the claim was completely destroyed.

I have noticed when no other members of the family feel free enough to voice words of Truth to her father, she will fearlessly say, "Everybody is God's idea, and papa is too;" this, from her, he will listen to, and he has often repeated some of her clear statements of Truth with pleasure.

Her little brother, five years older than herself, put down his knife and fork at table one day and seemed to be in pain; no one spoke, but as soon as she saw it she quietly remarked, "Why don't you realize de Troof."—*Mary C. Gregory, Joplin, Mo.*

About October 1, 1896, I was feeling all out of sorts, and went to one of the leading physicians of Denver, who diagnosed my case and pronounced it kidney and liver trouble and prescribed for me. I took the medicine cheerfully, believing that under the learned man's treatment I would soon be myself again; but instead of improving I grew decidedly worse, and was compelled to take my bed and send for the doctor again to see what he thought of the improvement.

He came, and on second examination pronounced it a very severe case of typhoid fever, with a temperature of 105 degrees, and encouraged me wonderfully by saying in his most tender and sympathetic tones, that I was "in for a serious siege of it," for not having given up sooner. From that time on my diet consisted of milk and mutton broth, and as a natural result, I grew weaker every day, with the added stimulus of hearing at each visit from my doctor that I was "a very sick man."

After continuing this treatment for two weeks, it occurred to me that if there was no change in my favor, and that very soon, I should need an undertaker instead of a doctor, as my stomach rebelled against his medicine, causing very severe vomiting.

Becoming discouraged, and not in the humor of giving up and leaving a comfortable and happy home, with a dear and loving wife, who is a strong believer and worker in Christian Science, I decided to dispense with the doctor's treatment, and send for Mrs. S., a teacher of, and healer in, Science. Upon the doctor's assurance that it would "be ten days, or two weeks, and more than likely be three weeks before the fever broke," I told him upon the impulse of the moment, that he need not call again unless I sent for him, and at once sent for Mrs. S., to learn that she was out of the city, and would not return for two days. Nothing daunted, I awaited her return, allowing the fever undisputed sway for forty-eight hours. Immediately upon her return she called to see me, coming into my room with

the cheerful and smiling countenance that all true, pure Scientists seem to possess. I felt at once that I had struck the keynote to health and happiness.

My tongue was so badly coated that I spoke with great difficulty,—most difficult to understand,—but within twenty minutes after the first treatment the coating entirely disappeared and I felt better in every respect, and in less than one hour was sitting up in bed eating a bowl of cream toast, notwithstanding the doctor's statement that in the present condition of my stomach and bowels any change in my diet would be of the most serious consequence.

However, I continued to improve, and the fourth day I dressed and shaved myself. The fifth day I was at my regular place at the table doing justice to the good things before me, and blessing dear Mrs. S. for what she had done for me through Divine Science. I astounded my friends by being on the street in my usual good health before the time the doctor said must elapse ere my fever would break.

Those wishing to correspond with or consult me in regard to this wonderful demonstration, will receive my most prompt attention.—*Geo. A. Garlow, 1235 Broadway, Denver, Col.*

Jesus said, Unless we become as a little child we cannot enter the Kingdom of Heaven. I was reminded of this today after listening to the demonstration of one of my little patients. He is a bright, pretty little fellow, whose fifth birthday occurred recently.

His mother is young in the Science, but gives out the thought to him daily, so that he is learning as only a child-like thought can learn. A few days since, the housemaid, who had been suffering greatly with an earache, complained that she had slept none all night, and her pain seemed to grow worse. As she was standing by the bureau with some cotton wool and a bottle, little Milton came in and asked, "What is in the bottle, Mary?" the girl said, "It is oil, and I am going to put some on this cotton and put in my ear, for I have such a terrible earache." The little fellow said, "If you will throw away the oil I will treat you, but you must throw it away first." The girl objected, and the little boy said sorrowfully, "Then I cannot treat you." A compromise was effected by the girl's telling him he might take

the oil and cotton and put them away; he took them, and after putting them on a shelf in the pantry, drew up his little rocking-chair, closed his eyes, and commenced his treatment; suddenly he looked up and exclaimed: "You are all well now;" and she replied: "It is some better, sure," and then returned to her work. Milton ran out to play, but in about fifteen minutes ran in again and asked her, "Mary, are you all harmonious?" and she told him the pain had all gone—not a trace of it left, and she has had no pain since.

A day or two after, he was playing in the snow with his sleigh, and on coming home his mother said, "Why, Milton, what is the matter with your nose?" He replied, "Nothing, mother; there is no sensation in matter," and would not let anything be done to it, though his scratched and bruised nose told a tale which was quite apparent. What a beautiful thought it is, that these little ones growing up to manhood and womanhood under this teaching, can so readily demonstrate Christian Science! Surely they will have a higher understanding of Science and Health than we, who have been buried so long under mortal thought; and by the aid of that understanding, will spread the great Truths of the Bible, and the teachings of Jesus; thereby enabling them to do the greater works promised by the Master.—*John L. Roberts.*

Knowing that the field likes to hear of the work in different localities, we send you a sketch of the work in Plymouth, Mass.

We organized on March 27, 1896, First Church of Christ, Scientist, in Plymouth, with twelve members.

Previous to this organization, there existed in Plymouth and in Kingston (which is an adjoining town, four miles distant, connected by electric cars), separate Bible classes or services. The one in Kingston being conducted Sunday morning, and the one in Plymouth Thursday evening. On the organization of the above church, the classes in Plymouth and Kingston joined hands, and we now worship as one organization in Plymouth. We hold a Sunday-morning service and a Thursday evening meeting. Since we organized, a room has opened to us which is adapted in every way to the harmonious thought needed in Christian Science meetings. The work in Plymouth and Kingston has been, to mortal

sense, a long time in reaching its present standing. The first meetings were established in both places some eight or nine years ago, and it has only been by the persistent efforts of a few faithful workers during all these years, that we are at last established firmly on the Rock.

We have a Sunday attendance of about forty, and can see a steady growth in thought, and many are inquiring.

We thank the Giver of all good gifts for his unceasing kindness and watchful care, and our dear Mother in Israel, who has made it possible for us to enter into the demonstration of what life really is.

We have placed Science and Health in the public library, and the Sunday school has presented the county jail, located here, with a copy. Also the *Journal* is sent to the jail monthly by one of our members.—*J. G. Lockwood, Clerk, Plymouth, Mass., Dec. 29, 1896.*

It was in 1886 that a knowledge of Christian Science first came to me through a dear healer in Boston, whose treatments lifted me out of years of the most hopeless invalidism into comfort and health, and pointed out to me the way of happiness, for this glorious truth helps us to banish from our thoughts all forms of error. It disperses the dark clouds of trouble and sorrow often, teaches us how to deny their seeming power to affect or harm us, lifting us above them.

Two prominent physicians of New York City, thought I should be an invalid for the rest of my life, and tried to make me realize it, and a friend, who is also a doctor, said, that unless I could have perfect rest and the most careful attention, I could not live many months, and has since said that my recovery was nothing short of a miracle.

Old errors, in some form, hold and control me at times, but Omnipresent Truth and Love, generally overrule.

Though there are many beautiful Christian characters here in the churches, there are no Christian Scientists. Occasionally we meet one among the tourists who are in sympathy with it. So the Bible, Science and Health, and the *Journal* are as yet my chief companions in this line of thought, and all three are precious to me.

The *Journal* comes as a welcome friend, bringing something new of light, comfort, and help, as the weeks go on.

and especially am I glad when the Mother writes her messages so full of strength and Love.—*Ellen F. James, Hamilton, Bermuda.*

Dear Journal:—The following extract is from a letter recently received from one who has been lifted from the depths of material sense by the Truth as revealed in Christian Science.

"I want to tell you the good the copy of 'Retrospection and Introspection,' by Rev. Mary Baker Eddy, you left here last October, is doing, or has done. I loaned the book to a friend, who in turn loaned it to a friend of hers, who, in belief, fell and injured her knee-pan. The physician said that blood poison had set in, and she would not be able to use that limb this winter, if she ever did. She had been confined to her bed three weeks, suffering great pain all the time.

"With the book, Mrs. W—— also gave her The Lord's Prayer, with the spiritual interpretation as stated in Science and Health with Key to the Scriptures. She read them both constantly, and in a week's time was able to walk about the room. She said the book was the most beautiful one she had ever read, and that she loved it. So you see every time you come you leave a little leaven, and after awhile it will become a great lump."

As I read the words I thought: "How little we realize the might of divine Love; how far-reaching its power, and how wonderful and pure its understanding of our Mother and Leader," and how great our need to know that "God's Word cannot return to Him void."—*N. R., East Orange, N. J.*

Perhaps it may help some one to learn how divine Love has cast out the claim of hereditary anger.

In a marked degree I was held in the thought as having the family anger. As a child I have gone to the attic and cried and prayed that God would make me gentle and not let me be so quick-tempered.

The two years before I learned of Christian Science, I went through great trials. After suffering "many things of many physicians," I "was nothing bettered"; I had spent hundreds of dollars on their assurance that to go through a cer-

tain operation would make me a well woman; only to have this verdict after the money was spent, and health was not any nearer: "All we can do is to make you comfortable." But I was not that.

Error often tempted me to take my life and find the after-death rest promised by theology. But Science came with healing on its wings.

In my farm work nothing has so tried me as churning. Every time it came I fretted. All the other work was easy. I could sing a sweet melody in my heart, and assimilate some great Truth as I worked early and late; but churning day I was all stirred up. One day as I sat rebellious, fretting, turning the crank, I uncovered the malicious poison that I was taking in; the venom I was sending out; for the thoughts of fretting and ill-humor, are worse for a follower of Christ, than for one who does not know that "thoughts are things." "So I repented me for all the evil I had done," and sought Truth, and found it. This was my greatest demonstration over farm life, for it "cast a devil" out of self.—*E. C. B., Vermilion, S. D.*

Two years ago, while attending a series of meetings in Boston, I saw upon the platform by the pulpit a banner bearing the inscription: "Our God never fails."

At that time I was suffering severely from a claim of kidney disease, and kindred troubles, and had been given to understand by the physicians that they could do no more for me. I was told this in such a solemn and sorrowful way that I knew well they looked upon me as soon to pass out from this dream of existence.

That inscription caught my eye because it seemed radiant with hope and promise. But I soon found that to the church which displayed it the words were but empty sound, —tinkling cymbals. A few weeks after this, however, I was led as a last resort to try Christian Science, and then discovered that this is the only church which holds these words to be literally true: "Our God never fails."

A few weeks after beginning to take treatment I was in better health than I had been before for many years. From a belief of standing face to face with death I knew that I stood face to face with Life. The very day I began this treatment, I went to a church service where was read the

91st Psalm, and I shall never forget how the words of that chapter glowed with meaning for me—a meaning which I had never guessed before.

Since I began to feel my way in Science I have had a light heart, a healthy body, and have been attended by a greater degree of prosperity in all things than I had ever known before,—proving true the promise that all things shall be added unto those who seek *first* the kingdom of God and His righteousness.—*C. H. G., Malden, Mass.*

Dear Journal:—As I have read with the greatest interest, in your pages, of the placing of our text-book in different localities, others may be interested to read the following:—

In *McClure's Magazine* for August, 1896, was an article entitled, "Mr. Gladstone at Eighty-six." In it was a short account of his founding the St. Deiniol Library near his home, for the use of students along theological lines of thought, and it also spoke of his very great interest in it and its work. At once thinking of the value of Science and Health with Key to the Scriptures, to all students, and also glad of an opportunity to bring Mr. Gladstone's notice to the book, had he not already seen it, I wrote him, offering a copy to the library, and sent with the letter a *Christian Science Journal* as illustrative of practical work accomplished through studying the book; the answer was:—

Dear Madam:—We shall receive into St. Deiniol's with pleasure, and as a trustee, the work which in your letter you are kind enough to tender.

Yours very faithfully,
W. E. GLADSTONE.

A copy was sent the week following the receipt of the above.—*Mrs. N. G. Alley, Chicago, Ill.*

A dear student of Rev. Mary Baker Eddy was called to see our daughter, and found me leaning on two crutches—the result of a fracture, or rather three fractures, caused by a fall on the ice while returning home from prayer meeting. I had then been under the doctor's care three weeks. He did the best he knew, but it seemed utterly impossible for me to put my foot to the floor. Through Christian Sci-

ence treatment the false supports were laid aside very soon, and my feet shod with "a preparation of the Gospel of peace," and I could "run and not be weary—walk and not faint," and have since been instrumental, through the study of our priceless text-book, Science and Health, and the faithfulness of my teacher, in helping others to walk, and the blind to see. Pride, fear, envy, and hate have given place to Life, Truth, and Love,—the only reality.—*Lucy P. Lincoln, Fort Dodge, Iowa.*

I will tell how a claim of croup was overcome. My little girl, now nine, but at that time only six years old, awoke me one night about midnight; she could not speak so that I could understand her. I went to work for her, and she immediately fell asleep, but in a few moments awoke, and, with a smile on her face, said, "I was dreaming 'God is All-in-all;'" she then went to sleep and slept till morning, and was out of doors playing before breakfast, as well as ever.

One day on coming home after an absence of a couple of hours, Lois said to me: "I burnt me, in belief, but I went and lay on the lounge and said my little prayer, and it was all gone." Her little prayer is "The Mother's New Year's Gift to the Little Ones."—*Y. D. Walker, Genesee, Kan.*

One night this fall our little four-year-old boy awoke with a severe claim of croup. He was unable to speak aloud, and rocked to and fro in evident distress. I had been in Science about a year, but had never before been met by an error needing such immediate destruction, so my first thought was, "O my Christian Science physician is so far away!" Then came the thought, "God has never failed me yet, and He will not now." We telephoned to the Scientist, and in ten minutes (before we could get her reply) the child spoke out naturally and said, "I am better; I love you, mother," and fell asleep. He slept quietly until morning, only once giving a little croupy cough. This quick demonstration has been a great help to me as a beginner in helping me to obey the command: "Be not afraid of sudden fear." Prov. 3 : 25.—*B. H. W., West Newton, Mass.*

Dear Journal:—After reading the Mother's piece in the December *Journal* about the sunrise at Pleasant View, and the story of the little girl, I thought I would like to tell how I was healed last spring.

We were at school playing; when the bell rang we all started to run, and I fell headlong, lighting on my shoulder, and it seemed as if I heard it snap. I came home not suffering much, and knowing that "God is my life."

It was Thursday afternoon when this happened, and I went to experience meeting Friday evening, and to school the next Monday. Everyone was surprised, and as they were talking about it my teacher said, "O well, she is a Christian Scientist, I guess they can get well as long as there is a bit of breath in them."—R. E. G., *Weeping Water, Neb.*

At a time in a woman's life when all conditions should be most beautiful, and when God's smile should be most gracious, after three happy years of marriage, I saw my very dear wife, together with her child, pass through the transition called death.

Hungry for consolation in my sorrow, I failed to find comfort in the God who sends such dire punishment to His children under the guise of chastening. I rejoice now in the peace and solace of communion with a God whose wrath I do not fear, and whom I can comprehend and understand. Never a firm believer in the healing properties of medicine, it was not hard to eschew its use, but the real beauty of Divine Science to me is the intensely Spiritual side, which teaches what it demonstrates and demonstrates what it teaches.
—W. W. Tecksbury, *Chicago, Ill.*

November 30th, 1896, a gentleman called desiring me to visit a young lady at once. Some days before her medical adviser gave her most emphatically to understand that she would be unable to resume her duties (school teaching) until after the holidays. Two days later she thought she would try Christian Science treatment, although she knew nothing about it. I was delighted at the end of my third visit to hear her declare that she could remain in bed no longer, would be up in an hour, she felt so well.

To-day (December 5th) I heard a sweet voice calling to me in the hallway, and on looking up saw her bright face beaming with happiness, and all aglow with smiles, assuring me she had come to pay *me* a visit this time. On preparing for her departure about four hours later, she remarked, "I feel even better than when I came, and am going to teach my school again next Monday."—*C. B., Cedar Rapids, Iowa.*

I have often felt I ought to write to the *Journal*, but error would say I could not spell or write well enough; but I do want to tell what Christian Science has done for me. In the first place, it cured me of neuralgia of twenty years' standing, and next, of the tobacco habit of thirty years' standing. It was done so silently that I did not know it until it was done. It proved to me the truth of the Scripture, "Stand still, and see the salvation of the Lord." The more I read Science and Health, the more I am constrained to give glory to the Father who is in Heaven. I have been studying Science a little over one year, and am able to demonstrate for myself and others.—*R. L. W., Guthrie, Okla.*

I was asked last summer to treat a young lady for a disease of the eyes which she had had for several years.

She was not able to read or study but a few minutes at a time, as they would pain her the rest of the day if she used them longer. I gave her one present treatment, then treated her four weeks absently. At the end of the first week's treatment she began studying several hours each day and kept doing so for three weeks, then said that her eyes were perfectly well.

She has been attending a public school ever since, and in a letter I received from her recently, she said that she studied at night or any time, and that it did not affect her eyes in the least.—*M. P., Toucando, Pa.*

Cambridge, Feb. 8, 1897.

To Journal:—I am a little boy of Cambridge, and am glad for Science and Health. I have healed myself of toothaches and headaches. And it has helped me in my work in school. Yours in Love,

H. K. C.

EDITOR'S TABLE.

In our December, 1896, number we published an article from the *Boston Evening Transcript* relative to a decision or opinion of the late Rev. Dr. Quint, in the case of Mrs. Ida E. Furness, who made application to the Congregational Church at Fairhaven, Mass., for a letter of dismissal and recommendation from that Church to The First Church of Christ, Scientist, in Boston, Mass.

As the *Congregationalist* of this city has called in question the correctness of the *Transcript's* version of the affair, we have made the best inquiry concerning it possible to us, not only that we might get at the right of it for our own information, but that we might, perhaps, aid in removing what seems to us to be a serious misunderstanding of our Church Rule, both on the part of the *Congregationalist*, and some of the churches of its denomination.

It seems that when the letter of Mrs. Furness was presented to the Fairhaven church, the local pastor, Rev. Dorrell Lee, being in some doubt as to the authority of the church to grant the letter asked for, suggested that the matter go over for one week, that he might, meantime, consult the church authorities. Mr. Lee, in a letter published in the *Congregationalist* of December 17th last, said he had submitted the question to Dr. Quint, and as a result the following letter was granted by the church to Mrs. Furness:—

The First Congregational Church of Fairhaven, Mass.
To The First Church of Christ, Scientist, of Boston.

GREETING:

This certifies that Mrs. Ida E. Furness is a member in good and regular standing of the First Congregational Church of Fairhaven, Mass. As such she is, at her own request, hereby dismissed, and affectionately recommended to the fellowship and care of The First Church of Christ, Scientist, Boston, and, when received by it, her membership with this Church will cease.

By vote of the Church,

(Signed) TUCKER DAMON, JR., Clerk.
Oct. 7th, A. D. 1896.

Speaking of the opinion of Dr. Quint, Mr. Lee, in the *Congregationalist*, says:—

"During the week I was in Boston and saw Dr. Quint in the library of the Congregational House. He was then just about to leave. After speaking with him upon the matter, I stated the request that had been made to the church here, and asked him what we ought to do. To this he replied that he had been giving this very matter much thought of late, and he did not see any reason why such a letter should not be granted. I think he would have talked longer with me upon the point in question had he not been called away to speak with someone else. But Dr. Quint did not say one word to me about discipline for the church refusing to grant such a letter. I regret very much that I have no written statement from him on this matter."

The editor of the *Congregationalist*, commenting upon this letter of Mr. Lee, says:—

"Remembering the opinion often expressed by Dr. Quint on this subject, and having at hand the statement concerning it which he dictated a few months ago, we were convinced that Dr. Quint either misunderstood the pastor's question at the brief interview referred to above, or that his answer was incomplete or not fully understood. The statement which Dr. Quint dictated was to the effect that letters ought not to be granted recommending members of Congregational churches to Christian Science organizations, but that persons desiring to unite with these or other organizations with which Congregational churches are not in fellowship should not be censured for so doing. He advised that when a member of honorable character has made it clear that he is not in agreement with the faith of the church, the church might consent that he be no longer under its watch and care, and that his name be dropped from the list, and he thought that the person withdrawing from the church should receive a certificate to that effect. This, we believe, is the position generally held in Congregational churches.

"The *Transcript* appears to prefer the report of Dr. Quint's verbal and hasty reply to a question instead of his deliberate written statement in answer to the same question, which we printed but which our contemporary seems to have failed to notice. We prefer the latter. So also, probably, will most other persons who value Dr. Quint's opinion."

A year or two since the *Congregationalist* published the following editorial, which may throw some light upon its present attitude on this question.

"We learn that several of our churches have been asked for letters 'of dismissal and recommendation to The First Church of Christ, Scientist, of Boston,' and that considerable perplexity is felt as to the proper answer to be given. That the rules of the peculiar organization thus named make belief in the doctrines taught in the books of Rev. Mary Baker G. Eddy an absolute condition of membership, may well raise a question of fellowship. But the practical answer is at once settled by a rule of the Scientist body itself, which says, 'This church will receive a member of another Church of Christ, Scientist, but not the member of a church of a different denomination.' As a copy of these rules is given to every applicant, it is a courtesy to one of our churches for a member thereof to ask for a letter of dismissal and recommendation to the watch and care of a body which rejects the letter in advance, and any church giving such a letter makes itself ridiculous. If a member, alleging change of views, asks to be released from covenant obligations, the church can properly adopt a vote granting such release and dropping the person's name from the roll of members."

Is not this reading the rule as if it said, "not members *from* a different denomination," instead of seeing that those who continue to be "members of a different denomination" are not eligible to membership; that is, they must have letters of dismissal, as is usual when they leave one church for another, even of the same denomination?

If, however, we were to give to the *Congregationalist* all that it can claim in support of its position, it is no longer tenable, for certain words have been added to the rule which place it beyond all possibility of misconstruction. In August, 1895, when our Church Manual was prepared and published, the rule was made to read thus: "This Church will receive a member of another Church of Christ, Scientist, but not the member of a different denomination, *until that membership is dissolved*." We are quite willing to have it known that the italicized words were added because we had read the *Congregationalist's* criticism of the rule, and learned that some of the churches of its denomination, acting upon its interpretation thereof, refused letters to applicants for membership in our Church. Indeed, within a few days we have heard of such a case.

The *Transcript*, in its last article, quoted the rule in full, and even if the editor of the *Congregationalist* had not pre-

viously been made aware of the added words, he was enlightened thereby. That he read the article is evidenced by the fact that he replied to a part of it, as above quoted. We regret that he did not see fit to quote the rule as it now stands for the information of his readers, as well as to set himself right upon this question. Ordinary fairness would surely dictate this.

That there may no longer exist even a shadow of cause for misapprehension of our rule, we will say that the other Christian Science churches therein referred to are branch churches of The First Church of Christ, Scientist, in Boston. These branches exist all over this country and some parts of Europe. They are auxiliary, as it were, to the Boston Church, which is called the "Mother Church." The intent of the rule, therefore, was simply to distinguish between these branch churches and churches of other denominations. The added words really do not change, in the least, the original meaning of the rule, and, as we have said, would not have been added but for the misapprehension arising from the *Congregationalist's* misinterpretation thereof.

Speaking of the ridiculous, we can think of nothing more ridiculous than the attempt to make it appear that a Christian Science church, or any other church, should assume such an attitude of hostility to other churches as to "reject in advance" or otherwise, all fraternal relations and fellowship with those churches. That the editor of the *Congregationalist* should make this attempt in reference to a church whose fundamental principles are love of God and man in the highest sense, furnishes ground for the supposition, either that he is not governed toward our Church by friendly motives, or that he is wholly unfamiliar with our Tenets. We trust a better acquaintance with these Tenets, and the good work in uplifting humanity,—morally, physically, and spiritually,—which is being wrought by virtue thereof, will soften his seeming asperity and lead to a larger feeling of brotherly love on his part.

As we understand it, the rule, either in its original or amended form, is not different from the rules prevailing in other churches. We do not suppose that a Congregational church would receive into its fellowship a member of a Methodist church until he had withdrawn from his former church. It is not likely that any denomination would allow membership in two separate denominations at the same time.

Under all the circumstances it seems to us an entirely reasonable inference that Dr. Quint, upon further consideration, changed his former views, and that at the time of Mr. Lee's conference with him, he expressed his latest and best convictions. This is warranted by the fact that in his conversation with Mr. Lee he said, "he had been giving this very matter much thought of late." The words "of late" evidently have much significance in this connection, for, according to the *Congregationalist*, his former opinion was given "some months before his death," while his last was only a short time before that event. Nevertheless we share with both the *Congregationalist* and Mr. Lee, the regret that Dr. Quint is not here to speak for himself.

If it were true that Dr. Quint made the rule, as quoted by the *Congregationalist*, the basis of his first decision, it is equally true that the ground thereof no longer exists, for the added words, as we have said, place it beyond the possibility of misconstruction.

The whole case considered, we do not hesitate to endorse the *Transcript's* position in this matter and to unite with it in the belief that Dr. Quint's decision marks an important era in the history of church polity. To what extent it may be regarded as a precedent we do not know. And perhaps it is not amiss for us to say that so far as the Christian Science Church is concerned, it is not at all a vital question, for members of other churches are as freely admitted to this church upon a letter of dismissal, or a showing that due effort has been made and a letter refused by the other church, as upon letters of dismissal and recommendation. Yet, while this is true, Christian Scientists always rejoice at any evidence of good fellowship exhibited toward their church by other denominations, and are by no means indifferent to expressions of cordiality and brotherly love. We are glad to say that many letters like that given to Mrs. Furness are being granted by the various orthodox churches, and their granting is becoming more and more frequent as the Tenets of Christian Science are becoming better understood.

THE NEW BOOK.

According to the announcement in our last, the new book of Rev. Mary Baker Eddy is in the hands of Mr. Armstrong, the publisher.

It is a book of 471 pages, entitled "Miscellaneous Writings." The preface further elucidates it as Mrs. Eddy's miscellaneous writings published in the *Christian Science Journal*, since April, 1883. There are added some articles and poems which have never appeared in print.

The Preface is itself a wonderful epitome of Christian Science,—comprehensive, well-rounded, and elegant in its diction. In it alone there is enough health-giving spiritual food to have warranted the issuance of the work.

In consecutive order the articles from the *Journal*, since its inception, are collated. "Questions and Answers," it seems to us, is a profound and complete compendium of Christian Science, sufficient for a Teacher's Manual.

The addresses in Tremont Temple, in Chicago, and in the Mother Church, aside from their inestimable intrinsic value, possess an historic interest that we can now but dimly comprehend.

'Twere vain for us to attempt even a casual review of the contents. We cannot refrain, however, from expressing our gratification that "Inklings Historic" forms a chapter of this book. With strange pertinacity certain persons, apparently fancying that they are interested parties, through books, newspapers, private letters, and endless tongue-wagging, for several years past have labored to persuade the public that by some subtle process, "Science and Health with Key to the Scriptures," was evolved from the writings of Dr. P. P. Quimby. This claim is almost too absurd to be worthy of notice, yet it is being urged so strongly that we have long felt it should be refuted. We have learned, however, another lesson of patience in the long-waiting of our Leader, before taking any notice of it.

Mr. Quimby, as we have always understood, never claimed for his system any such distinction as his over-zealous friends are now urging. His method of treating disease was what is commonly known as magnetic or mesmeric,—the laying on of hands, manipulating, rubbing, etc. A system as far removed from Christian Science as pole from pole.

In a lecture delivered in this city, a year or two since, by a lady who has been one of the active parties to the circulation of this falsehood, it was expressly stated that Dr. Quimby's philosophy was not Christian Science, yet in the same lecture it was claimed that Christian Science was "developed" from his teachings.

Just how Christian Science could have been "developed"

from a philosophy, its direct antithesis, was not explained. Yet this extraordinary proposition was still farther emphasized, in this lecture, by the declaration that Dr. Quimby's philosophy was "eminently practical. He never denied the existence of conditions which to the sufferer were as real as life itself."

Inasmuch as the text-book of Christian Science—Mrs. Eddy's philosophy—declares as its basic premise that disease is unreal, it is difficult to see how she could arrive at this conclusion from Dr. Quimby's premise that sickness and suffering are as "real as life itself." Such logic is so lame that it defeats itself. This effort, however, is not more flimsy than similar efforts along this same line.

We are glad, therefore, that this entire falsehood is effectually squelched in "Inklings Historic" by citation of the fact that in a suit brought in the United States Circuit Court of Boston, some years since, to restrain a former student of Mrs. Eddy's from infringing her copyright of her text-book and other works, this very question was made an issue in the pleadings. An answer was filed by the defendant alleging "that the copyrighted works of Mrs. Eddy were not original with her, but had been copied by her, or by her direction, from manuscripts originally composed by Dr. Quimby."

Although made an issue in the pleadings, counsel for the defendant failed to introduce any testimony in support of his pleadings. Why? Because, as he stated in open court, "There was no evidence to present." This is matter of authentic history, and of itself is sufficient to silence forever the foolish slander in question.

A valuable collation of testimonies of healing, selected, for the most part, from the *Journal*, forms the closing chapter of our "precious volume."

The publication of this book, with the notice growing out of it appearing in this *Journal*, marks another onward step, scarcely less important than the new order of preaching and new Pastor. So, at least, it seems to us.

Price, prepaid, \$2.00 each. One dozen or more copies to one address, \$1.75 each. See Publisher's Department.

Science and Health with Key to the Scriptures has recently been placed in the following libraries:—

The Charleston Library, of Charleston, S. C.; the

Y. M. C. A. of the same place; the Tokio Library, of Tokio, Japan; the Public School Library, of Wichita, Kansas; the Public Library, of Springville, N. Y.; the Public Library, of Sault Ste. Marie, Michigan. The *Christian Science Journal* has also been placed in all of those places by yearly subscription. These were all courteously acknowledged by the proper officials. Christian Science churches have lately been incorporated in Seattle, Washington, Lincoln Center, Kansas, and Algona, Iowa. Thus the good work goes on and the Gospel is being preached.

From the writings of Origen, one of the early Christian Fathers, who flourished A. D. 125, we make the following extract:—

"I am of the opinion that the expression by which God is said to be, 'All-in-all,' means that he is 'All' in each individual person. Now he will be 'All' in each individual in this way: When all rational understanding, cleansed from the dregs of every sort of vice, and with every cloud of wickedness swept away; and when all that either feel or understand or think, will be wholly God; and when it will no longer behold or retain anything else than God; but when God will be the measure and standard of all its movements, and thus God will be 'All,' for there will no longer be any distinction of good and evil. Seeing evil nowhere exists, for God is all things, and to him no evil is near, nor would there be any longer a desire to eat from the tree of knowledge of good and evil, on the part of him who is always in possession of good, and to whom God is all, the last enemy moreover, who is called Death, is said on this account to be destroyed, that there may not be anything left of a mournful kind when death does not exist, nor anything adverse, when there is no enemy. The destruction of the last enemy, indeed, is to be understood, not as if its substance, which was formed by God, is to perish; but because its mind and hostile will, which came not from God, but from itself, are to be destroyed."

In the Publisher's Department will be found a notice of the Communion Hymn, "Saw Ye My Saviour," written by the Rev. Mary Baker G. Eddy, as it has been set to music by William Lyman Johnson. The words have been used by special permission of the author,—Mrs. Eddy.

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